

OHIO STATE
UNIVERSITY
SEP 9 1929
LIBRARY

Rel. 1

The CHRISTIAN CENTURY

A Journal of Religion

Are D. A. R. Women
Exploited?

By Elaine Goodale Eastman

SEPTEMBER
Survey of Books

The Disciples of Christ
and Christian Unity
An Editorial

Fifteen Cents a Copy — Sept. 11, 1929 — Four Dollars a Year

The CHRISTIAN CENTURY

September 11, 1929

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT REINHOLD NIEBUHR
LYNN HAROLD HOUGH JOSEPH FORT NEWTON
ALVA W. TAYLOR THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

JOHN RAY EWERS EDWARD SHILLITO
ERNEST THOMAS ERNEST W. MANDEVILLE
CHARLES T. HOLMAN GEORGE B. WINTON
EDGAR DEWITT JONES JOSEPH MYERS
E. TALLMADGE ROOT EDWARD LAIRD MILLS
A. A. HEIST WILLIAM S. ABERNETHY
FRANCIS P. MILLER WILLIAM P. LEMON
JOSEPH MARTIN DAWSON P. O. PHILIP
HUGH J. WILLIAMS T. T. BRUMBAUGH

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

Contents

Editorial

Editorial Paragraphs 1107
Will the Canadian Churches Help? 1109
The Disciples of Christ and Christian Unity 1110

Safed the Sage 1113

Contributed Articles

Are D. A. R. Women Exploited? by Elaine G. Eastman 1114
The Road of His Humanity, by F. C. Hoggarth 1117

September Survey of Books 1119

Correspondence 1124

News of the Christian World

British Table Talk 1126
Special Correspondence from Chicago 1127
Special Correspondence from Syria 1128
Special Correspondence from New England 1130
Special Correspondence from the Philippines 1132
Special Correspondence from California 1133
Death of A. S. Peake, Christian Scholar 1134

Contributors to This Issue

ELAINE GOODALE EASTMAN, prominent in the league of women voters, recently resigned member of D. A. R., Northampton, Mass.

F. C. HOGGARTH, free church minister, Bradford, England.

W. P. LEMON, minister Andrew Presbyterian church, Minneapolis, Minn.

VERGILIUS FERN, professor of philosophy, College of Wooster, Wooster, O. Author of "The Crisis in American Lutheran Theology."

B. FRED WISE, director of religious education, University Church of Disciples, Chicago.

The Daughters Disagree

It must have been with a certain amount of trepidation that the editor of The Christian Century opened his columns to a discussion in the highly controversial field with which Mrs. Eastman's article on the D. A. R. deals. Not that he has ever exhibited excessive timidity in regard to controversial fields in general, but this one is rather particularly delicate. I just know that Mrs. Brosseau won't like it. After all, the "Daughters" are ladies, and the embarrassment inseparable from dealing critically with an organization of ladies is that they are likely to feel aggrieved if they are treated simply as persons and not also as ladies. There are exceptions to this, but I doubt whether the D. A. R. is one of them.

Being myself far too timorous a person to care about strolling casually about in the no man's land between the trenches of the "Daughters" and those of their embattled critics, I content myself with generalizing upon the principal abuse to which Mrs. Eastman calls attention. The substance of it is that the officials of various organizations assume to speak—sometimes to congress or to other branches of the government—as though with the united voice of the entire group, upon matters about which the entire group has never expressed itself.

This form of mass proxy-voting means nothing whatever. If the president of the Amalgamated Carpet Tack Makers of America calls on the President to speak for the millions of makers and users of carpet-tacks in support of the proposed new calendar of thirteen months, I suppose a natural inquiry would be as to when and how the members and patrons of the carpet-tack industry commissioned him to cast their vote on this question. Lacking a satisfactory reply, the conclusion would be that the value of his endorsement was reduced to approximately zero. It may be that the value Mrs. Brosseau's opinions on the league of nations, the child labor amendment, the naval building program, and sundry matters, though written on official letterhead and sealed with the great seal of the D. A. R., is subject to a similar discount.

I have been following with rapt interest what now proves to be a series of editorials on the various denominations in their relation to the current movement for Christian unity. My impression so far is that I have never seen denominations treated with just this degree of candor before. These editorials on Presbyterians, Congregationalists, Baptists, and now the Disciples, are in a new vein. They are not felicitous compliments, couched in language used by ecclesiastical diplomats or fraternal delegates from one denominational convention to another, but realistic and forthright analyses of the objective situation.

Has not the time come for this kind of plain unapologetic speaking? This is a sort of ecclesiastical surgery. It may hurt. But will it not make a sounder body? Suppose that the fictions and foibles of our denominational pretensions were exposed for what they are, would not the way be cleared for the real business of Christ's kingdom?

THE FIRST READER.

NEXT WEEK

Should Religion Stand in Fear of the Behaviorist Psychology?

By G. T. W. Patrick

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI

CHICAGO, SEPTEMBER 11, 1929

NUMBER 37

EDITORIAL

THE RELATION of disarmament to national security, and the relation of the state to private conscience—these are two of the most challenging topics upon which Christian leaders are required to form a judgment. For the discussion of these

Quakers Call Conference Of Religious Editors

themes and others related to them, the American Friends Service committee is calling a conference of the editors of religious papers to be held Oct. 22 to 24 at a place yet to be designated. The first of these topics relates directly to a matter of governmental policy which the President's announced intention of seeking a way to a radical reduction of armament and the anticipated international conference on that subject renders as timely as it is fundamental. The second touches the question of the relation of conscience to loyalty and patriotism, with special reference to the position of the citizen who takes his obligations as a Christian more seriously than the war department may take the government's renunciation of war. In the quiet atmosphere of a thoughtful conference, with a minimum of oratory and a calm determination to think things through, it ought to be possible for such a gathering of religious leaders to mark out some lines of progress toward a more complete realization of Christian ideals in the world as it is.

Reunion of Presbyterians Is Proposed

WHILE other types of effort for the achievement of Christian union are being pressed, there is no reason for any abatement of zeal for the healing of the divisions by which most of the larger denominations have been split into sections. The new moderator of the general assembly of the Presbyterian Church in the U. S. A., Rev. Cleland B. McAfee, has issued a special message urging upon all Presbyterian churches the consideration of the reunion of that family. The diagram of the divisions and partial reunions within the Presbyterian family look like the map of a threaded river whose currents spread

over an alluvial valley. The existing divisions do not represent hostilities, and for the most part they do not even represent differences, but they hinder fellowship and hamper cooperation. "It seems incredible," says Dr. McAfee, "that union with any of them would deaden or dim our witness." Certainly it would not. Many believe that union might go much farther than that, but surely it can go that far. There are four approaches to unity: the consolidation of local churches, the re-uniting of divided denominations, the union of denominations of kindred spirit, and general reunion through such agencies as those represented by the efforts at Stockholm and Lausanne. There is no need to choose one to the exclusion of the others. They can all proceed simultaneously.

Good Will Is the First Step Towards Justice

PERSONS who think that they can always predict what a Jew will do, especially about money matters, simply because he is a Jew, are invited to consider the case of Mr. Lewis Bamberger, department store owner in Newark, N. J. Mr. Bamberger has announced that he will retire from business on September 15, having sold his store to Macy's of New York. He will celebrate his retirement by a cash gift of \$1,000,000 to be divided among those employees who have been in his service fifteen years or more. It can scarcely be asserted that this represents the most perfect form of profit-sharing, or that it is a wholly satisfactory substitute for a system of retiring allowances the absence of which, Mr. Bamberger says, forms one motive for his gift. Doubtless a more ideal arrangement would be a continuous distribution of a share in the profits. But an act of this sort indicates a generous mind and a concrete recognition of the fact that the donor's fortune is the fruit of the joint efforts of the owner and his employees. To devise adequate methods of expressing the mutual dependence of capital and labor in industry by a just sharing of the profits is a problem which is still largely to be worked out by experience and experiment. But the chief obstacle to the solution of that problem is not the technical economic difficulty involved in it but

the spirit of avarice and greed. When this spirit has been eliminated the necessary conditions have been established for progress in the direction of a better practice. The act of this generous Jew is a manifestation of that right spirit which must precede the adoption of just methods for the distribution of the products of industry.

A United Jewish Agency For Palestine

IT IS doubly unfortunate that the hostilities between Jews and Arabs, which have broken the peace of Palestine and called for the intervention of British military forces that have not yet been able entirely to quell the disorders, came almost simultaneously with the beginning of a new era in Jewish co-operation for the development of Palestine. The meeting of the council of the newly formed Jewish Agency in Zurich in August is described by Hebrew authorities as the most distinguished Jewish gathering in a millennium. The Agency represents a consolidation of Zionist and non-Zionist forces which, for the first time, have arrived at an understanding that will enable them to work together for the accomplishment of so much of their programs as they hold in common. Differing still in their views of the political future and the possibility of a Jewish state, they will join their efforts for the economic and cultural development of the Jewish element in Palestine. Zionists will still feel the importance of encouraging Jewish migration to Palestine. Non-Zionists will feel that there is no great urgency about this and will stress the function of the Jew as a citizen of the world and a participant in the life of the country of his birth. But both can promote the common objective of making Palestine a land fit for the habitation of those Jews who care to migrate there and to build up a genuine culture and a prosperous economic group if not a political state. The Agency will begin its work with an approved budget of \$3,500,000, of which one million was subscribed by the British Lord Melchett and the American Felix M. Warburg. The attacks of the Arabs will not frustrate these plans, but they furnish a timely reminder that Palestine is not, after all, a wholly, or even a predominantly, Jewish land. Whatever Jewish culture is developed there will have to make terms with a non-Jewish environment just as truly as in England or the United States.

Tarred With the Same Stick

CHICAGO'S eminent citizen, who has been spending a period of enforced retirement as the rather remote consequence of his bootlegging activities, is reported to have defended himself recently by the ancient argument: "All I've ever done is to supply a public demand." Yes, and that is all the devil has ever done. If there were no impulses, drives, desires for this and that without the law,

there would be no misdeeds of any sort. The most ingenious tempter can never get far in leading astray a man who does not want something that he ought not to want. "Supplying a demand" is one way of putting it, but that does not prove that either the demand or the supply was justifiable. But Mr. Capone's philosophy contained a more valuable hint than that. "They call Al Capone a bootlegger. Yes, it's bootleg while it's on the trucks, but when your host at the club, in the locker room or on the gold coast hands it to you on a silver tray, it's hospitality." Well said, Mr. Capone. It is no excuse, but it is an extension of the indictment to cover parties currently considered more respectable than yourself. Just what is the magic by which bootleg on the truck becomes admirable hospitality in glistening crystal on a silver tray? And through how many intermediaries does it have to pass before one can be assured that the smirch (and blood) on the hands of the bootlegger will not be transferred to the lily-white fingers of his patron, the ultimate consumer, who furnishes the demand? Respectability does not pass back from the demander to the supplier, but guilt does pass from the bootlegger to his patron. They are tarred with the same stick.

Few Innocent Victims Of Dry Killings

THAT there should ever be fatalities in connection with the enforcement of law is regrettable, but the occasional occurrence of such incidents should not be allowed to discredit either the law or its enforcers until some reasonable evidence has been submitted to prove that one or the other was to blame. Bank robbers, burglars and hold-up men not infrequently put themselves in positions where their destruction becomes inevitable, and the case of rum-runners and bootleggers is not different. The killing of even a criminal is unfortunate, but not so unfortunate as giving them a free hand unrestrained by fear of consequences. A tremendous uproar has been raised about "dry killings." The Christian Century has given a thorough analysis of one *cause celebre*, the DeKing case, in which it turned out that the wet press had grossly perverted the record to make medicine against prohibition. The Congressional Record for June 14, 1929, contains a list of all prohibition officers killed in the discharge of duty and all persons killed by them and the details of each case. The persons killed by officers number 155. An analysis of this record by Atticus Webb shows that these 155 were by no means innocent victims, as usually represented. Fifty-five of them were already shooting at officers before they were fired upon; 32 drew their gun first but were fatally slow on the trigger; 10 shot it out with officers but the evidence as to which drew and fired first is inconclusive; 12 had attacked officers with weapons other than guns. Most of the others were fired upon while attempting to avoid arrest or lawful search. It appears that six in-

innocent parties have been killed. Two of these were automobile fatalities, two were killed in a boat collision, one was struck by a stray bullet, and one was killed with a gun in his hand. Reckless shooting by law enforcement officers is not to be tolerated. But it appears that there has been very little of it.

Interpreting the Arkansas Anti-Evolution Law

THE exact meaning of the law barring the teaching of evolution in the schools of Arkansas has been clarified by an opinion of the attorney general of that state. As interpreted by that official it is perfectly lawful to teach the theory of evolution from star dust to primordial slime up to and including the highest anthropoid apes, and beginning again with the lowest forms of man—arboreal, if desired, although perhaps in that case it should be called the highest form—and proceed with the story of human development from that point to the present. The essence of the law is that it “prohibits teaching that man was ever anything but man.” It is a silly law, we still believe, partly because it was partly based upon an untenable theory of the functions of legislatures and partly because Arkansas manhood does not need such legal vindication any more than the manhood of any other state. But if so much of evolution can be taught under the law, it would seem that the imagination of the students ought to be able to do the rest. In this particular case the issue was raised by a Baptist preacher who took exception to the use of a book which described early man—or, strictly speaking, early woman—as a tree-dweller. The attorney general is of the opinion that it does not constitute lese majeste against the human race to teach that woman once leaped from bough to bough so long as it is taught that, even under those conditions she was a true woman.

A Technique for Family Quarrels

SO MUCH has recently been written on the general theme, “What’s wrong with marriage?” that it is a refreshing contrast to find a young couple collaborating to produce a volume under the encouraging title, “What’s Right with Marriage?” After all, the ancient institution must have its merits or it would not have lasted so long. Neither the hostility of its enemies nor the unwisdom of its defenders and practitioners has convinced any considerable proportion of the human race that there is any satisfactory substitute. But married people often quarrel, we are told, and quarrels kill happiness. The authors of this stimulating volume do not carry optimism to the extreme of envisaging complete domestic disarmament, but they insist that the bitterness of family quarrels can be eliminated and their beneficent effects in clearing the atmosphere can be conserved if certain rules are observed. One must “quarrel by the book.”

But instead of Touchstone seven degrees of the quarrel, from the retort courteous to the lie direct, they propose three rules: first, the quarrel should be strictly a family affair, neither reported to nor participated in by any outside parties; second, it must be a good, round, outspoken row, not mere pin-pricking and nagging by sarcasm or innuendo; and third, it must be fought out to a finish, brought to a definite conclusion, and not thereafter returned to or reopened. Good sensible rules these seem to be. Not a counsel of perfection certainly, but a substantial contribution toward mitigating the horrors of civil strife. But perhaps, after all, this is only an interim ethic. In this field also, as in that of international relations, The Christian Century strongly favors the complete outlawry of war.

Will the Canadian Churches Help?

MORE than a month ago, in its issue of August 7, The Christian Century editorially expressed its belief that “enlightened public sentiment in Canada, no less than in the United States, is protesting with increasing vehemence against the policy of the Dominion government which immensely increases the difficulty of prohibition enforcement along the border.” The reference was specifically to the well known fact that the Canadian authorities treat an exporter of liquor from, say, Windsor to Detroit as one engaged in a perfectly legitimate business from the time when, having paid the export fee of nine dollars a gallon, he applies for and receives clearance papers in which the owner, destination and nature of the cargo are plainly stated, until the rum-boat arrives at the middle of the river and passes out of Canadian jurisdiction. At no point in the procedure is any obstacle placed in his way, nor is he made to feel in any manner the slightest displeasure toward his enterprise. Yet it is perfectly well known that within three minutes after leaving the Canadian dock with his liquor and his clearance papers—which are a government’s way of saying “God be with you till we meet again”—he is committing a crime against the laws of the United States, as it was perfectly well understood that he would, is dodging American officers, and is very likely engaging in armed conflict with them. And the next night, if not even a second time on the same night, they do meet again for the same interchange of courtesies.

Such a situation is wholly inconsistent with the profession of friendship between nations. The seriousness of the tension which is necessarily created by it transcends the importance of the enforcement of any particular law. It is not merely because it is the prohibition law that is being broken; the case would be the same if it were any other law. Two neighbors cannot live across the street from each other on friendly terms if either persists in harbor-

ing and abetting marauders who disturb the peace or threaten the property of the other.

The Canadian defense of this policy, as voiced, for example, by Mr. Euler, minister of national revenue, consists of two points, both of which are true: first, that Canada is within her legal rights in issuing clearance papers for the export of any cargo composed of articles which are lawful merchandise in Canada; and second, that the United States government could enforce its own laws more efficiently if it would require clearance papers for vessels of under five tons, as it does not at present and as the Canadian government does. The first of these arguments merely proves that the Canadian practice does not constitute a breach of Canadian law; but nobody ever said that it did. The second is merely a talking point and is quite worthless as argument, as has been recognized by such influential Canadian organs as the *Manitoba Free Press*, of Winnipeg, and the *Toronto Globe*. It is as though one of the two hypothetical neighbors facing each other across the street should excuse himself for furnishing succor and support to burglars who were preying upon the other on the ground that he should build a higher wall around his premises and put stronger locks on his windows. Perhaps he should, but that does not touch the essential question as to what are the requirements of neighborliness in such a case.

It is to be perfectly understood that in saying these things we are not telling the Canadian people anything that they do not already know or taking any higher moral ground than many of their most influential spokesmen have already taken. The thing could not be put more succinctly, or in a form more completely free from all the collateral confusions which prejudiced and interested parties have sometimes introduced into it, than in these editorial words from the *Toronto Globe* of July 28: "The situation simply boils down to this: The Canadian government is simply operating in collusion with outlaw American citizens to break United States laws. It is a blunt way of putting it; but is it not the fact?"

In such a crisis as that presented by the present whiskey rebellion in the United States, no ally on the side of law and order is more potent than the Christian conscience. As *The Christian Century* has recently been saying ("The Ministry Stands Fast," in the issue of Sept. 4), both the clergy and the laity of the Protestant churches of the United States have arrived at a virtual unanimity of sentiment in support of prohibition. Still more unbroken is their solidarity in favor of the enforcement of the law. There is every reason to believe that the Canadian churches are not a whit behind our own in their acceptance of the principle of prohibition, but that is not the point at present at issue. We are not at this moment exhorting them to stand with us in defense of the prohibition policy as such. We are urging them to join their forces with ours to put an end to a phase of international disharmony which is de facto a breach of friendship between our respective countries and

which may easily lead to a still more serious breach of the traditional amity that has bound us together for more than a century.

It is conceivable that every man, woman and child in Canada might consider the policy of prohibition to be a blunder, and yet an adequate recognition of what is due from one nation to another should lead to the abandonment of a practice which tends to defeat that policy and at the same time to create strained relations between the two governments. Who should be more interested than the Christian people of Canada and the United States in the maintenance of those friendly attitudes of which our unguarded common frontier has, for more than a century, been the symbol and the proof? It is easy enough to remember, but almost impossible to realize that there were ever tense moments when it seemed probable that boundary disputes might lead to war. "Fifty-four forty or fight!"—but the line was not drawn at fifty-four forty and we did not fight.

From that moment until this, the most incredible of all hypothetical breaches of peace has been one between Canada and the United States. So may it ever be! So shall it ever be! But what are the implications and corollaries of such a friendship? Foremost among them is that they shall respect each other's institutions, that neither shall suffer itself to be used as a base from which the other is attacked, that neither shall become the ally of the other's internal or external enemies. Back of governmental friendliness there must be the spirit of good neighborliness.

The churches will not be transgressing the boundaries of their legitimate interests or forsaking the things of God to seek control over the things of Caesar if they insist that their governments shall adopt policies which are expressive of the good will of the two peoples on this as on all other matters. The church will never admit that peace and good will are none of its business. And if peace is the business of the church, then the church may well be concerned about those governmental policies which are inconsistent with good will and which constitute an obstacle to the maintenance of peace.

Action on this matter by Canada's churches, leading to inhibitive legislation by the Canadian government, will not only bear directly upon the present scandalous and humiliating situation, but it will set a precedent of churchly cooperation across national boundary lines the good effects of which no one can fully measure. Certainly the bonds of friendship would be more closely and intimately drawn between the moral forces on both sides of the line.

We call upon our brethren of the churches of Canada to join with us, not now in the interest primarily of prohibition, but in the interest of the perpetuation of that attitude of sincere amity which has so long characterized the relations of our two nations, to let their voices be heard in effective protest against a policy which not only makes unnecessarily difficult the already difficult task of suppressing our

most dangerous class of criminals and law-breakers, but—what is a still more serious matter—casts a cloud over the mutual friendship of two great nations whose peaceful dwelling side by side has long constituted an object lesson of good will in a suspicious and quarrelsome world.

The Disciples of Christ and Christian Unity

AN OUTSIDER, observing the Disciples of Christ, is struck with the ironic fact that this group of Christians, beginning as a movement for Christian unity in the Presbyterian and Baptist denominations, ended by merely adding another denomination to the divided church. The force of this observation is difficult for the Disciples to meet. Undoubtedly their separate existence was not of their own choosing. They withstood such an eventuality as long as they could. Forced out of the Presbyterian church, they became Baptists, hoping that within that denomination their ideas would find a congenial habitat. But twenty years of unassimilated identity with their fellow immersionists resulted in increasing tension and final schism, the Disciples accepting the status of a separate body, despite their dominant idealism for Christian unity. Historically, the Disciples are thus able to lay the blame for their separatism upon others, but the fact remains that a group of idealists, protesting against sectarian divisions in the church, and agitating for Christian unity on what was, for that period, a catholic basis, became themselves another sect.

Modern students of the early relation and final separation of the Disciples from Presbyterians and Baptists are inclined to hold the Disciples themselves partly responsible for the schism on the ground that they were lacking in the *spirit* of unity, holding their ideal more as an intellectual dogma, and pressing it with undue contentiousness, unmixed with patience and the spirit of conciliation. Without doubt, Alexander Campbell was an extreme individualist, as most reformers have been, and it is doubtful that, in the long run, the cause of Christian unity can be constructively advanced by that type of reformer. Inevitably his personal views become codified into a system for his followers, and this thought system dims the vision of church unity. So at least it happened to the movement initiated by the father of Alexander Campbell. Had the more generous and cooperative spirit of Thomas Campbell been united with the intellectual genius of his son, there might have been produced within the existing church a pervasive and potent passion for unity without creating another denomination. This would have precluded the necessity of apologizing in this late day for the paradox of a denomination whose reason for its separate existence is usually stated in terms of a plea for a united

church! As a teacher and apostle of Christian unity, Alexander Campbell's name would have attained an immortality far more significant than that which is accorded him as the founder of a denomination.

Be that as it may, the fact remains that the Disciples, instead of providing a solution of the problem of a united church, have become themselves a part of the problem. The idealism of unity still persists in their speech and their consciousness, but it has lost much of its reality. The forms of speech remain, but the passion has largely gone out of them. It is an interesting and instructive phenomenon, albeit a tragic one. No theme is more congenial to a Disciple pulpit than that of Christian unity. No utterance wins such enthusiastic applause at a Disciples convention as a vehement condemnation of the denominational system. A stranger listening to a typical program would carry away the impression that the Disciples hate denominationalism as they hate nothing else, and that their hearts are aflame with ecclesiastical idealism. But this would be an erroneous impression. What seems idealism is only the ideology of Christian unity. Their own denomination, its prosperity, its expansion, its missionary enterprises, its doctrinal patterns—these are the realities with which their group consciousness deals. Unity is a perennial theme for talk. But the suggestion that it be practiced is taken seriously by only a minority.

In the condemnation of denominationalism a Disciples speaker rarely includes his own people. A service of penitence for the denominational spirit of the Disciples themselves never has been known to accompany or to follow an address or sermon on the scandal of a divided church. The psychology back of this is unique. A state of mind was developed early among the Disciples in which they saw themselves as somehow detached from the denominational scheme of things. They imagined that when they left the Presbyterian and Baptist denominations, they also left behind them the denominational order—and this illusion was formed at the very moment when they were crystalizing into a new sect and doing everything to intensify the denominational spirit within their own group.

The illusion of detachment from the denominational system has grown to be a kind of obsession. It is kept alive by continual repetition. The Disciples are forever telling themselves that they are not a denomination. Their attitude at this point approaches the denials characteristic of Christian Science. It has registered itself in their group vocabulary. Disciples never refer to themselves as "our denomination." It is always "our brotherhood," or "our people," or "our movement," as if by such language they could avoid "denominating" themselves while very specifically denominating themselves! In more recent times the designation, "our communion," has found place in those public situations and contexts where the more familiar terms would be awkward or ambiguous. But the orthodox Disciple mind has been so fully subjected to this purely verbal illusion, that no

minister in his own pulpit, or speaker on a convention platform, or teacher in a theological school would think of referring to the Disciples as our "denomination." He would violate an absolute tabu.

It is ridiculous. But it is also admirable. For fictitious and illusory as it is, it reflects a state of mind that is troubled by an historic paradox. The original impetus which gave rise to the Disciples movement was the prompting for a more inclusive fellowship than the denominational system allowed. The early sentiments of these reformers identified the church of Christ broadly with those whom God would receive into heaven. So Alexander Campbell once declared that he was building a church whose door should be as wide as the gate of heaven. Whatever qualified a person for admittance to heaven seemed a sufficient basis for fellowship in the church on earth. This liberality, with its protest against creedal and sectarian exclusiveness, has never altogether left the Disciples consciousness. They have never been able to reconcile its implications with the doctrinal system which, afterward, Mr. Campbell developed—including especially a church membership closed to all save the immersed.

There were elements in this doctrinal system which all but smothered their liberality. But the one inextinguishable gleam of liberalism has ever been their persistent and perverse asseveration that they were not a denomination! By this desperate paradox the original instinct of the movement has kept itself alive. Had this little light gone out, had there been no inhibition upon a full and comfortable acceptance of the status of a denomination, the Disciples would probably have become merely one of the less significant of the sects. But the subjective resistance—made ridiculous by every objective fact—to their classification as a denomination has furnished the growing point for liberalism, and the ground of constant appeal for a more hearty participation in the movement for Christian unity. If you are not a denomination, any one may say to the Disciples conscience, then you have no right to assume the prerogatives of a denomination.

It is this paradoxical self-consciousness that explains the striking difference between Baptists and Disciples in the matter of open versus close communion. The Disciples have always practiced open communion, in spite of the powerful logic which Baptists brought to bear in support of close communion. With Disciples it was not a logical matter primarily, but the refusal to exercise a denominational prerogative by barring from the Lord's supper any one whom Christ would receive. In the modern controversy over open membership the same distinction obtains. Both Disciples and Baptists are immersionist in practice. But the immersionist dogma is losing its force for modern minds. As a result there has emerged in both groups a protest against the limiting of church membership to the immersed. But among Disciples the open membership movement is reinforced by a motive which hardly obtains in Baptist psychology.

Among Disciples the widening of the basis of membership to include all Christians is called "practicing Christian union." To designate it thus is to thrust the logic and duty of it straight home to the Disciples conscience. For the Disciples claim not to be a denomination. But the opposite of being a denomination is to maintain, or to be willing to maintain, organic fellowship with all Christians and all Christian churches. The claim that they are not a denomination, therefore, lays upon the Disciples the duty, as defined by Thomas Campbell, "to receive all whom Christ has received." This duty may be evaded. It always has been evaded by the Disciples. But no Disciple mind can evade it without taking the forbidden path of denominational prerogative.

There are many other applications of this admirable perversity which characterizes the Disciples' conception of themselves. Notably, it has kept them from formal heresy trials. A denomination may set up a court to hear charges against a minister's or teacher's orthodoxy. Disciples provide for no such court. There are ways enough, as anyone knows, of making a teacher of irregular doctrines uncomfortable and effectually ousting him from his place. But a heresy trial is not one of them.

Leaving, now, the subjective point of view, let us return to an objective consideration of this denomination of Christian people, asking whether there exists anything which may legitimately stand in the way of their full participation in a united church. That the Disciples have contributed historically to a more intelligent and liberal Christianity, any one familiar with their preaching must freely grant. One hundred years ago they brought almost a new Bible to displace the magical book of the conventional churches. Mr. Campbell's conception of the Bible as a progressive revelation, marked by successive "dispensations," released the Bible for many minds from much superstition. He was in a true sense a forerunner of the higher criticism in that he abandoned the idea of a "level" Bible, and did much to emancipate the Christian mind from bondage to those portions which no longer apply to Christian experience.

The Disciples also brought the experience of conversion into the range of rational and normal processes, purging it of the weird excesses growing out of the Calvinistic theology. In this rationalization of conversion, they anticipated some of the modern achievements of the psychology of religion.

The Disciples' protest against doctrinal creeds as a basis of Christian fellowship has been a salutary influence in American Christianity. Their emphasis upon personal faith in Christ and devotion to him as the only and sufficient requirement for church membership, has been followed by a tidal wave of similar conviction throughout Protestantism.

These all are monumental features of a history that has been mixed and blurred with less admirable characteristics. Which is only to say that this treasure was contained in an earthen vessel. Like the Baptists, the Disciples were obsessed with the pat-

of mem-
fracturing
o thrust
the Dis-
t to be a
denom-
maintain,
all Chris-
ot a de-
ples the
ceive all
evaded.
But no
e forbid-

s admir-
les' con-
pt them
may set
ster's or
no such
nows, of
comfort-
ce. But

w, let us
enmina-
re exists
e way of
That the
more in-
familiar
hundred
displace
es. Mr.
gressive
ons," re-
supersti-
ne higher
"level"
ian mind
er apply

e of con-
ual proc-
g out of
ation of
modern

eds as a
utory in-
emphasis
o him as
ch mem-
f similar

history
dmirabile
is treas-
Like the
the pat-

tern theory of the church—the theory that there exists in the New Testament an authoritative scheme of church government and organization. It lay embedded in the biblical pages, and its outlines were clear if only the reader would open his eyes to see. In this respect they were like one who is confined in a sick room for many days, to whom the wall paper takes on fantastic shapes and figures which he always afterward sees, but which he can make others see only as he can make them blind to the obvious configuration. The doctrine of immersion-baptism was one of these odd shapes which the Campbells saw in the scriptures. The effort to make others see the cryptic figure became a kind of intoxication reaching its climax in the thrill of religious debate.

But the day of all that literalism is fast passing. Happily, the eyes of the Disciples themselves are recovering their normal functioning, and these cryptic patterns of ordinance and organization are becoming unreal. Happily, also the wholesome reforms in Christian thinking, upon which Disciples historically insisted, have been superseded by the historical method in the study of the Bible, by scientific religious pedagogy, and by the steady broadening of the temper of all Christian groups. Today there is not a single legitimate distinction left to the Disciples. All their special virtues are historic. Not a contemporary distinction of significance remains.

Disciples are no better than Presbyterians or Baptists or Episcopalians in any specific Christian virtue—and no worse. Their movement found its justification in conditions which no longer exist. If there were no Disciples denomination today, no one—not even a Disciple—would think of starting one. They have nothing unique to contribute to a united church. All that they can give is merely their abundant share of those virtues which are the common possession of the churches. Nor would a united church demand that they make any vital sacrifice. Their continuation as a separate body belies the major passion of their history, and perpetuates the scandal of denominationism in which, willy nilly, they must share. All the inspiring idealism of their origin and the substantial contributions of their hundred odd years of history, unite with the present crying need to demand of the Disciples of Christ their wholehearted cooperation in the creation of a united Church of Christ competent to meet the needs of the new age.

The Lather and Razor Blade

A Parable of Safed the Sage

THERE was a man who was afflicted with the Necessity of Shaving. And this is what happened to him often. He rose in the morning, and he took his Bath, and he put on a clean suit of B.V.D.'s, and he prepared himself that he should Shave. And he obtained Hot Water, and Soap. And

he Lathered his Face, and he rubbed the Lather in with his Fingers, and he Lathered his Face yet again. And he smiled and said unto himself, Now will I shave.

And he took out his Safety Razor, and found that he had No Blades. For he had thrown away the last one, because it was Dull, and he had forgotten to buy New Ones. And he stood there, not all dressed up and no place to go, but all lathered up, and nothing wherewith to Shave.

Now if he had done this only Once, he might have been forgiven. Or if Shaving had been to him a matter of Infrequent and Irregular Necessity, there might have been some Excuse. But it was not so.

And he washed off the Lather, and came down stairs Cross, and complained unto his Wife about the Coffee. For that is the manner of men who have been stupid and who know it. And I hope their Wives understand it, and do not pay too much attention to it.

But I have beheld this same Principle at work in Wider Spheres. I have seen the Organization of a Society that spent Three Evenings lathering itself up with the Adoption of a Constitution and the Election of Officers, and that never held a meeting afterward. And I know what the Prophet Isaiah meant when he cried aloud in time of National Crisis that the children had come to the birth and there was not strength to bring them forth. Yea, I have beheld Worthy Enterprises that have used Much Fuel to get the Water Hot, and have selected with care the Soap which seemed best adapted to the need, and have Diligently Employed the Brush in making the Soap into a Creamy Lather, and have applied the Lather Profusely to the Cuticle that was in need of Shaving, and then have adjourned Sine Die because no one had procured Blades for the Safety Razor.

And thus I prophesy unto men, saying, It is vain that ye work yourselves and your Soap into a Lather unless ye be prepared to Shave. Wherefore, when thou undertakest any Grave Matter, consider not only whether thou hast Hot Water, for it is possible to shave with Cold, nor whether thou hast Soap only, for in an emergency one may shave without Soap, but whether thou hast the Keen and Well Tempered and Finely Sharpened Blade. Otherwise shalt thou be of those who are well Lathered but Unshaven. And if thou be of those, see to it thou complain not of the Coffee.

Point of View

WHEN earth is dark with envy
And hate and greed and wars,
Remember—to the distant
Inhabitants of Mars
It flames upon their vision
A star among the stars!

MARY SINTON LEITCH.

Are D. A. R. Women Exploited?

By Elaine Goodale Eastman

MRS. ALFRED BROSEAU, late president of the embattled Daughters of the American Revolution, has placed herself squarely on record. In her farewell address to the congress, she denounced the impious suggestion that the society's platform be freely discussed among its membership. A legislative program in simple ignorance of which the two or three thousand delegates had convened, was by Madame Oracle roundly proclaimed to them as their own, and shortly afterward adopted, without a word of debate, by the submissive Daughters. Incidentally, Mrs. Brosseau complimented the "new status of the women of America," achieved some years after the D.A.R. came into existence, and presumably without its help. It is, of course, precisely this new status, political and economic, which challenges close attention to the activities of the several women's organizations. Their avowed objects, as defined in their constitutions, are morally unassailable. Are their practical ethics equally above criticism? How may the average well-meaning woman save herself from being exploited by socially ambitious leaders who are themselves conceivably made use of by more powerful personages for ends of their own?

Organized femininity can no longer be dismissed as a phenomenon of no great importance. The Women's Joint Congressional committee, an influential lobby operating in the national capital, is estimated to represent some twelve million voters through its eighteen or twenty constituent societies. The National Council of Women of the United States included at last accounts thirty-four separate organizations, all national, with branches of recognized standing in at least half the states, and is affiliated with an International council having members in forty-one countries. Its legislative work is done through the Women's Congressional committee. There exist still other combinations for a specific purpose, such as the committee on the cause and cure of war. Finally, there are the so-called patriotic and hereditary societies, which remain for the most part grandly aloof, but unite upon occasion for aggressive action, under the banner of the D.A.R.

How Many Repeaters?

It may be of interest to inquire how many women are innocent "repeaters," allowing themselves to be counted two or more times under different heads. Of about one thousand Daughters, living in ten cities and towns in five scattered states taken at random, 260, or a little more than one-fourth, are reported to me as adhering through their local club to the General federation. Seventy-eight are said to belong either to the National League of Women Voters, a Parent-Teacher association, or the American Association of University Women. No note was taken of the busi-

ness and professional women's clubs, the W. C. T. U., National Board of Y. W. C. A., etc. Judging from this slight and partial survey, it is not unreasonable to suppose that most club women are enrolled in more than one national or international society.

Aside from numerical misconceptions inevitably fostered by duplicate or overlapping membership, the question naturally arises: What of it? May we not stress a given aim along with one group, and unite with others in pursuit of different, but equally desirable ends? Unquestionably we may, provided always that these separate ideals are not, in fact, incompatible. It must not be forgotten that the nineteenth amendment has given to woman's civic ideals a realistic basis. Nor that the D.A.R. has in recent years been so manipulated by its national officers as to publicly oppose in almost every item the legislative program actively promoted by sister organizations! It has even gone so far as to list the societies named above, with others, as "communistic," or "interlocking with radical groups." The obvious result is that individual Daughters in surprising numbers not merely cancel themselves out, but are made openly to condemn their leaders and themselves as "doubtful," "dangerous," or "subversive!"

Women Cancel Themselves Out

For example, the Federal Child Labor amendment was and still is supported by most organized women. Mrs. Brosseau, however, has lined up the D.A.R. in opposition, along with manufacturers' societies and other interested parties. The federal Children's bureau, under which the infant death rate has been strikingly lowered throughout the United States, is warmly supported by most mothers and potential mothers. In 1921, the D.A.R. joined with many of these in advocacy of the Sheppard-Towner act, providing for federal and state cooperation to promote infancy-maternal hygiene, under Bureau direction. Appropriations under this act ceased in 1927. When the proposal for its extension came before the senate, having already passed the house, Mrs. Brosseau informed that body that the D.A.R. was opposed, and both the former and present chiefs of the Children's bureau are on the famous D.A.R. "black list." It has been found by the National Council of Women that support for legislation of this character is all but unanimous among its 34 member societies.

The proposal for a federal department of education with a secretary in the cabinet has been quite generally championed by women. Again the D.A.R. is the conspicuous exception.

In 1919, the D.A.R., together with practically all other organized women, sustained President Wilson in his memorable campaign for the league of nations. Something over a year ago, its responsible head caused to be sent to members and called to their atten-

tion over her own signature, a certain reprint from the Pennsylvania Manufacturers' Journal, containing numerous undiplomatic references to "sanctified senators" and "pink-eyed professors in backwoods universities," capping the climax with a vivid description of the league as the "bottomless pit of damnation"!

D.A.R. and "National Defense"

Measures providing for increase of armaments, for compulsory military training in schools, each and every project fathered by the professional war-makers, including last year's amazing 71-ship program, has been, as everybody knows, aggressively pushed in the name of "national defense" by the D.A.R. When an international agreement to refrain from the use of poison gas and bacteria in warfare was humanely urged, the ever-militant ladies firmly upheld this practice, not long since damned as a "German atrocity." Can it be true, as reported, that their argument was prepared by one of a firm of chemical manufacturers?

As we scan the platform obediently voted last April, we note support of a required oath of allegiance from all teachers, insistence upon the national origins clause in the 1924 immigration act (a clause whose early repeal has been urged by President Hoover), and determined opposition to the recognition of Soviet Russia. Is it necessary to remind ourselves that none of these positions represent the considered views of any important part of the membership? These women have merely been used as a rubber stamp by their more enterprising sisters. Organization policies have never been understood or discussed in the chapters, and it is not intended that they should be.

Can this be true of the feminine lobby in general? Let us inquire more closely into the system under which the Mrs. Brosseaus stand before congress and the country, empowered to speak for thousands, nay, for hundreds of thousands, of duly qualified voters.

Educating the Rank and File

We find that national policies are supposed to be initiated by committees on legislation, and submitted to executive boards for their approval, before being finally determined in annual or biennial session by the assembled delegates of any given society. The basis of representation at these decisive gatherings varies somewhat. In actual practice, their personnel is largely influenced by the pleasure or convenience of members, who may attend the meetings merely as an incident of travel. In the case of the D.A.R., which always meets at the national capital, the District and near-by states are inevitably over-represented, and there is a noticeable preponderance of officers and past-officers. How, then, are these women prepared to function as a responsible delegated body? If, as we are told, the crying need of a democracy is the educated voter, just what is being done by our feminine club leaders to educate the rank and file?

The General Federation of Women's clubs, with an

estimated clientele of two and a half or three million women, requires proposed resolutions to be in the hands of the chairman of the resolutions committee eight weeks before a convention. They must go at least six weeks in advance to state presidents and directors, after which it is up to the state president, who can give them "as much or as little publicity as she desires." Delegates may be sent to the convention pledged or not, but I am told that the latter is the more usual custom.

Mrs. Grace Morrison Poole, first vice-president of the federation, fully appreciates and sincerely regrets the undoubted fact that the individual member is often ignorant of important action taken in her name by her organization. She believes that the federation is fair in its present handling of controversial questions. Procedures have been repeatedly modified in the interest of greater fairness. "At the convention," writes Mrs. Poole, "no resolution is acted upon the day it is read. Time is given for full and free debate. . . . After the vote, the minority is mentioned in the record. The federation no longer endorses bills, but principles in legislation." (Yet principles must necessarily be applied, before they can become effective!)

Congress of Parents and Teachers

The National Congress of Parents and Teachers is a body of about a million and a quarter persons, predominantly feminine. The chairman of its committee on legislation urges upon every local branch the study of measures on its program, and offers abundant help. The American Association of University Women, upon its face a fairly liberal group, is similarly disposed to inform its membership.

Special emphasis is placed upon thorough preliminary study by the National League of Women Voters, comprising at last accounts 772 local and 28 state leagues. This young and active society possesses a distinct advantage in having come into existence coincidentally with equal suffrage—that significant event to which the older bodies are still struggling to adjust themselves. Its legislative endorsements are many, and the tentative program must be sent to all affiliated leagues not less than three months before action is taken. Moreover, far from imposing a cut-and-dried platform upon its branches, the league not merely invites but actually insists upon their initiative and cooperation.

Dissent Is Disloyalty

A praiseworthy experiment now being tried out in Massachusetts includes the appointment of a special officer to confer with local boards upon the national program. The conference on program in our last state convention was for the first time democratically opened to all members sufficiently interested to attend! (Conversely, the latest state meeting of the D.A.R. voted to take a backward step and bar all members not delegates from the floor!) On the completed program, separate items are recommended "for study" and "for support." Farm relief and im-

migration problems, for example, are just now upon the former list, calling for a presentation of all sides of these complicated questions. Even when finally listed for support, continued study is urged, helped on by an excellent digest of facts and arguments to be had for the asking.

We have only to compare this really intelligent procedure with that of the quasi-military D.A.R., where the mere formal reference of controversial questions to the chapters for discussion and vote would, according to their own attorney, "result in absolute chaos"! In my own experience and that of other members, courteous requests for information upon matters of policy have been either ignored completely or severely snubbed. All dissenting opinion is characterized as "disloyal" and as far as possible suppressed, leading to quite extraordinary measures intended to silence a growing movement of protest within the society.

"Prestige"

Note that the idea of "prestige" is carefully fostered by this organization. Nationalistic and class prejudices are systematically appealed to, and much is made of outward ceremony and display—beautiful clothes, "personal pages," and elaborate ritual on every possible occasion. It is understood that only a woman of wealth can aspire to prominence, and conspicuous posts are apparently reserved as a reward for length and docility in office, not to mention important contributions to the treasury. Few local groups, any more than the annual Washington gathering, are at all fitted to function as a serious political body.

The General federation itself has not entirely escaped criticism on the score of tending toward an office-holding autocracy, more or less self-perpetuating. It also "forbids" member clubs to work against any policy which has been endorsed by a majority of delegates. The League of Women Voters more urbanely "requests" them not to do so. The D.A.R. alone, so far as I can learn, proceeds against individual dissenters in a fashion which seems to many of us as futile as it is undignified. The appeal of Mrs. Helen Tufts Bailie from the decree of expulsion was denied without a hearing, though such appeal is expressly authorized in the by-laws. It could not be heard without consideration of the essential truth of her strictures, upon which the merits of her case were bound to rest. Meantime, her influence, with that of Mrs. MacFarland, also expelled for protesting, has inevitably been increased many-fold by these unwise tactics.

Free Daughters

Most local clubs are independently organized under a state charter and are free to federate or not, and to withdraw from the federation at will. Chapters of the D.A.R. are creatures of the national society, to which each member individually adheres. It has been lately suggested that dissatisfied branches

might disband and their members resign, after which they would be at liberty to re-unite as "Free Daughters," retaining all that is of value in their work and traditions, along with their self-respect. Several such insurgent chapters may yet form the nucleus of a reformed D.A.R. whose members will actually decide its policies! The wording of the original charter could safely be retained, since it proposes to "perpetuate the memory and *spirit* of the men and women who achieved American independence, and to aid in securing for mankind all the blessings of liberty."

There are certain groups in the General federation, I find, which object to being "dead on vital issues," as one spirited woman puts it, when they happen to differ fundamentally from the majority vote of a convention. An able champion of this position, Mrs. Englehardt of Kentucky, suggests two possible alternatives to present dubious methods of political functioning. The simpler and more obvious plan is to withdraw from such difficult undertakings, devoting ourselves solely, as in Victorian days, to activities social, cultural and philanthropic. This advice does not, of course, apply to the League of Women Voters. It does seem to deserve consideration from ultra-conservative groups.

The Referendum System

Since, however, we women are unlikely to take a backward step while growing civic consciousness and the very human craving for power operate to draw us ever further along present-day lines, suppose we study a method which, Mrs. Englehardt reminds us, is already applied with success in one great national organization—the Chamber of Commerce of the United States.

It appears that this body regards the referendum system of voting as the cornerstone of its effectiveness. No recommendation is presented to congress or released to the press until every member club has had the opportunity of thoroughly informing itself, and of giving full expression to its views, without dictation or compulsion of any kind. With the official ballot, there is presented the report of a special committee on the affirmative side of the question at issue. A separate board of experts prepare and present with equal fulness the negative argument. Forty-five days are allowed for study and debate, after which each affiliated chamber is urged to take a vote "by the most democratic method possible." An every-member ballot by mail is suggested as ideal. A split vote may be filed, where sentiment is divided. Best of all, majority and minority votes are published side by side, and no member club voting in the negative is in any way bound to support the position of the national chamber, nor is its standing jeopardized by conscientious dissent. From the point of view of educational value, as well as the convincing character of results so secured, can we imagine a better plan for societies of women seeking to influence national policies?

Meantime, I venture to think, no honest woman will long continue to stultify herself by supporting

attitudes and doctrines contrary to her convictions, or by lending her name and influence to two or more organizations that are known to work at deliberate cross-purposes. More personal initiative, more independent thinking, more serious study of the com-

plicated issues of government, while it would doubtless lessen the artificial prestige of a handful of ambitious women, should, and will, greatly enhance the essential worth and influence of our regimented womanhood.

The Road of His Humanity

By F. C. Hoggarth

I KNOW a teacher who for some years has given no lesson from the gospels. He turns by preference to Paul's life and letters, and the reason he gives is that Paul seems to him more human than Jesus. Jesus, he thinks, fell back on supernatural powers from time to time, while Paul had no such way of escape.

In the scene at Nazareth when Jesus roused the hatred of his neighbors by his words, "they cast him forth and led him to the brow of the hill that they might throw him down headlong. But he passing through the midst of them, went his way." This teacher thinks that means that Jesus escaped in some miraculous way—floated through the air or just dissolved from sight. "I worship him as my Savior," he says, but when he wants lessons for boys, Paul seems a more human and inspiring figure. Christ to him is mainly an official figure, as Dr. Cairns says he became to many after the reformation. Such a view of Jesus seems not uncommon in spite of the new emphasis in our literature on the Jesus of history. It may not be so openly stated as in the case under review, but it is in the background of many minds, and results in people discounting the humanity of Jesus, and in a real weakening of the appeal of Jesus. For many his humanity never seems quite real. His divinity robs his humanity of its significance.

A Caricature of Jesus

Such a view of Jesus is a caricature, springing out of careless presuppositions as to what happened. In the case of Christ's escape from the crowd, there is no need to introduce any miraculous element to account for his escape. The personality of Jesus would seem to be quite sufficient explanation. There was that about him which greatly impressed and even awed men. The crowd was susceptible to awe and to fear. More than likely there was a division of purpose among the crowd, and as they disputed, Jesus passed through their midst. The author of "By an Unknown Disciple" suggests that Jesus slipped away by a back path and escaped.

Behind the caricature lies a wrong way of approach. To begin with the divinity of Jesus, or rather with some vague and widely mistaken idea of what "divinity" is, may lead us almost hopelessly astray. In no subject is the way of approach of more vital importance than here. A fourteenth century mystic,

Suso, takes us to the heart of the subject in his great saying—"My humanity is the road by which men must travel." A first need is to discern the Jesus of history, to see him as accurately as may be.

Children especially need the humanity of Jesus. They must be shown the charm, the daring, the love, the gaiety of that life. Nor must they feel that Jesus used miraculous power to get him out of awkward situations. Any such assumption—which the teacher already spoken of could not fail to give to his boys—is fatal. It makes a child feel that Jesus had an unfair advantage. He at once puts a discount on the words and experiences of Jesus. Hero-worship is hardly possible unless the hero is genuinely human—"tempted in all points like as we are." There must be no doubt about the genuine humanity of Jesus, in a boy's mind. That is the first thing to fix. There should be the starting point—the Man Jesus.

Fascinated by a Personality

It was there that the disciples began. They were fascinated by a personality. They left their nets or the seat of custom because the man Jesus had won their hearts. He called and they followed. The road was one of manifold discovery. They discovered their own weakness, found themselves unable to follow, or at least following afar off and "fearing as they followed," they discovered his power. They came to see in him, more than a man, infinitely more. But they began with the genuinely human figure who ate and walked and laughed with them. They began, too, at Nazareth, not at Calvary. Their Pilgrim's progress was very different from the classic progress of Bunyan's Christian. They certainly did not start from any City of Destruction, nor was their dominant motive one of fear. Whatever may be true of other ages, Nazareth seems to be the effective point of departure for our age.

The road of his humanity is the way by which youth must travel. They must begin not with the "official Savior" of much reformation theology, but with the human Jesus. The disciples came to Calvary in the end, but the beginning was lower down the road. No effort should be spared to correct any idea they may have of Jesus as a sort of demi-god who was never quite human or at most intermittently so—who escaped by miraculous power when things became too uncomfortably threatening. For if one thing stands

out in the life of Jesus it is that he did not escape.

Whatever powers he had for such purposes as those of healing, he never used to ensure personal security—and whatever that passage about the twelve legions of angels means, he did not ask for them. The great message of the incarnation is that he became man—accepted our human lot, and became obedient to the conditions and laws of human life. These limitations and disciplines he accepted loyally to the end.

The Incarnation is Real

In a book of Richard Whiteing's "Number Five John Street," the hero leaves congenial and luxurious surroundings to live in a slum. With quite genuine sympathy he seeks to share the life of those doomed to life in the dismal, overcrowded, insanitary areas of one of our cities. He rents a garret dwelling—lives on a weekly pittance, but every now and then when the life grows unbearable and he is at the limit of endurance, he escapes. He makes his way back to his hotel, where he bathes and changes his raiment and dines. His poverty was only assumed. He carried a cheque book, in case of emergency; and that very fact set a real gulf between him and genuine poverty. The sting of real poverty is that there is no door of escape—however fierce the pressure, it must be faced to the bitterest end.

The humanity of Jesus was not partial, like "Number Five John Street's" adoption of poverty. "Though he was rich he became poor" and the heart of the temptations of Jesus was that he should fall back on his wealth. The story of the temptation, as we have it, is a spiritual struggle dramatized. It gives us a glimpse of the background of Christ's life. As Fosdick says, "if he had not told us of the temptation to escape the consequences of saviorhood, we might not have suspected its presence in his heart, for he paid the price so gladly, so fully, so unfalteringly." Yet there it was—the struggle, the loneliness, the persistence to the point of exhaustion. "If thou be the Son of God, turn these stones into bread," was one form of the temptation. The Son of God surely need not hunger! He should be able to escape from desperate situations of that kind.

His Temptation

How human is this suggestion of escape! On the threshold of his ministry, he fought a long and lonely struggle, thinking out his course, making his choice, and rejecting unworthy ways. We can neither understand nor imitate a character that is not tempted, says Fosdick. Something is lacking where such discipline and trial and pain are absent. This aspect of Christ's humanity needs to be made real, for often it seems lost in mists of unreality. Many feel that his divinity makes his temptations totally different from ours, and for that reason they have never found in his victory the inspiration that is there.

It makes all the difference whether Christ's words come from the heights above the battle or whether

they are fashioned in the midst of the conflict. Many of the fine maxims of moralists are dropped from superior heights. "Then welcome each rebuff, that turns earth's smoothness rough," urged Browning. Fine, challenging words they are. But one writer has pointed out that the man who spoke them was "a well-to-do poet who lived in a charming palace on the Grand canal in Venice."

Christ's words are spoken from the heart of the conflict, and of the sacrifice. "Be not anxious," are the words of one who knew poverty, whose work kept the wolf from the door of a widowed mother and her little ones. They are the words of one who did not know the end from the beginning, "for that would be to deny him the essential element of human faith and trust, which is that it has to step out beyond the light of knowledge into the darkness of uncertainty." Yet he was not anxious.

Once the Man is seen living a real human experience, his words grow luminous in a new way. To have the human personality of Jesus made real is a chief need of our age, and increasingly it appears as the one really effective appeal left to us.

For our age has moved away from theologies and creeds. Old proofs no longer persuade, old authorities no longer hold. But Jesus unfailingly appeals, once he is truly seen. Never since the first century has the figure of Jesus stood out so clearly or in such unchallenged preeminence of power and of beauty. "To see him as he is," as Glover says, "calls for all we have of intellect, of tenderness, of love and greatness." And not the least of our sins has been the inadequate, superficial, casual conceptions of him in which we have often rested.

VERSE

Choice

BETTER a scar to show the arrow came
Than to go through life unscathed by any mark;
Better the ashes eloquent of flame
Than to have the spirit's hearth forever dark.
Better to lose than miss the chance of gain,
Better a broken than a rusted knife!
Better to know love, even as a pain,
Than meeting death, all unaware of life.

ELINOR LENNEN.

I Love a Hill

I LOVE a thinking hill
Whose thoughts are trees and grass;
A little winding path
Down which the seasons pass.

I love a trusting hill,
God's hand upon its brow,
Where deep the scars were left
By the steel of plow.

J. GRAYDON JEFFRIES.

SEPTEMBER SURVEY OF BOOKS

Will Labor Bring World Peace?

LABOR AND INTERNATIONALISM. By Lewis L. Lorwin. A Publication of the Institute of Economics of the Brookings Institution. The Macmillan Company, \$3.00.

A COMPREHENSIVE examination covering the contents of this book would be a formidable affair. "Discuss the 'teeming mass of ideas' of the 'thirties and 'forties with reference to the international cooperation of labor; comment on Robert Owen, William Lovett, Auguste Blanqui, Daniel Le Grand, and Karl Marx," the first question might run. The second and third would deal with the communist manifesto—"Workers of all Lands, Unite!"—and with the rise and fall of the much misrepresented First International, followed by questions on the Second International, the conflict between Marxism, revisionism, syndicalism, and trade unionism, the development of international trade secretariats, American-European and Pan-American labor relations before 1914, and the rise of a "labor Monroe doctrine." Here the examination would enter upon the difficult period of the war, the collapse of labor internationalism under the strain of patriotic passions, and futile attempts at peace. Next would come the post-war era of upheaval and reorganization. At this point the unlucky subject of our hypothetical quiz might well turn in his paper and walk out in despair, for, even with Mr. Lorwin's lucid exposition, who could be expected to keep straight in his head the intermeshings of a story which takes a list of names like this for the telling: Third International, Second International, International Federation of Trade unions, Two-and-a-Half International, Christian International, Labor and Socialist International, Red International of Labor unions, Socialist Youth International, Red Sports International, I. L. O., "Bern," "Amsterdam," "Moscow"—not to mention the Fascist trade unions, the C. G. T., the A. F. of L., the P. A. F. of L., the C. R. O. M., the Bolsheviks and the Mensheviks?

The multiplicity of names, factions and movements may make the reader dizzy, but this is not the author's fault. The confusion produced by an historical account of international labor relations after the war is an accurate reflection of confusion in the labor world itself, not only internationally but within every nation. If the narrator merely led us through the labyrinths of his historical tale, we should come out rubbing our eyes and wondering where we had been. But one of the chief merits of Mr. Lorwin's book is that he does more than that. Only about a fifth of the more than six hundred pages are devoted to the sketch of international labor movements before 1914; the chronicle of war, revolution and re-stabilization down to 1928 takes somewhat more; and then one-third of the whole book is left for a comprehensive survey and analysis of international labor organization at the present moment. After his journey over a confused historical terrain, the reader is taken up onto a mountain top, and with maps and charts before him is shown the main features of the surrounding landscape.

Study of events recorded in this volume reveals that diverse forces impel labor to international contacts. One is mass migration, another is competition of labor's products in the world market, others are mutual sympathy and desire to help in economic conflicts, the democratic ideal, the universal interest of labor in the question of war and peace, and the socialist ideal of the emancipation of labor. To date, the inter-

national activities of labor in the purely economic field have not gone far. Some twenty-five trade secretariats, such as the International union of building workers, arrange for the free transfer of migrating members from one national trade union to another, and there is cooperation to prevent strike-breaking; but international collective agreements are not yet within the range of vision. The rapid development of cartels and business combinations, however, may soon alter this situation.

In the field of European politics, however, the influence of international labor organizations and their socialist allies is vastly important, more so than most Americans realize. Socialism is no longer a mere movement of opposition but an active factor in the governments of Europe and in the league of nations. Here an interesting question arises: As socialism comes into power what will happen to its internationalism? Socialist parties, in appealing to all the population for support, have shown an increasing sensitiveness to national interests and national ways of thinking, thus departing from the declarations of their international organizations. The low melting point of most socialist-labor internationalism under the heat of nationalist passion in the last war was notorious. Nationalism is still rampant; another general war would once more split the ranks of the workers. The author rightly draws a warning from the past when he concludes that "from the point of view of labor, as well as for the welfare of the world, the most important function of all international labor organizations becomes that of eliminating the probability of future wars."

Mr. Lorwin has produced a book which every person interested in the worldwide problems of labor and every person with an "international mind" will want to read. It is doubly valuable for reference on account of the excellently planned tables and charts dealing with trade union membership throughout the world, affiliations and interrelations of various internationals, and especially for the "dramatis personae" which indexes a host of names prominent in the international labor and political world. This book represents a big job, admirably done.

EUGENE STALEY.

The Founder of Christian Science

MRS. EDDY: THE BIOGRAPHY OF A VIRGINAL MIND. By Edwin Franden Dakin. Charles Scribner's Sons, \$5.00

AT FIRST GLANCE it does not seem that it should be very difficult to write an accurate biography of any prominent person whose life, extending from a date no more remote than 1820 down to our own times, was spent in an area as literate as the vicinity of Boston. There must be plenty of extant materials—personal reminiscences, private correspondence, public records, and all the other standard forms of source material. But in the case of Mary Baker Eddy, there are extraordinary obstacles in the way of the biographer seeking the truth and nothing but the truth; and most of them are not natural obstacles. To begin with, Mrs. Eddy's own story of her early life, as given in "Retrospection and Introspection," is notoriously and demonstrably inaccurate. The delusions of grandeur from which she suffered reflected themselves back upon her early experiences to produce a wholly idealized picture. When the board of lectureship was organized to control all propaganda from the home office, one of the specified duties of its lecturers was "to

bear testimony to the facts pertaining to the life of the Pastor Emeritus." But it is quite evident that, in view of the unique status claimed for the Pastor Emeritus as the mouthpiece of God and the founder of the true religion, dogmatic necessity entirely outweighed historical evidence. Even before this, loyal adherents had scoured New England to collect damaging documentary evidence in regard to Mrs. Eddy's early career and render it inaccessible to future biographers. When the financial settlement was made with her son after her death, one condition was the return of all the letters which she had written to him. Many of the most important books are very rare, and have been purposely made so. The Dickey "Memoirs," published in 1927, have been reduced to two surviving copies in the United States. The Milmine "Life" is almost equally rare and its plates have been bought up and destroyed. The first edition of Dresser's "Quimby Manuscripts," containing Mrs. Eddy's letters to Quimby, survives in only three or four examples. The biographer, therefore, has to contend against a great deal of manufactured mystery. And, on the other hand, it is perhaps almost as difficult for an outsider to view the life of the founder of Christian Science without adverse prejudice as it is for her disciples to refrain from myth-making.

Mr. Dakin saves Mrs. Eddy's reputation for sincerity by crediting her with an almost unparalleled capacity for self-deception. Her faith in herself and her mission, supported by her ingenuity and a complete absence of logic, was proof against any facts that might otherwise have punctured her theories. Her life from first to last was singularly devoid of that placidity and poise which are supposed to characterize the Christian Science mind. She suffered paroxysms, both mentally and physically, inasmuch that one's predominant emotion after reading her life is one of pity for a most unfortunate woman. For her sufferings she had two explanations. One was that she bore vicariously the pain of which she relieved others; but she made no great use of this idea and apparently dropped it in her later years. The other was "Malicious Animal Magnetism" employed against her by her enemies. This grew into what amounted to a system of demonology, an obsession, almost a mania—but always an alibi. A corps of healers was kept in attendance at her residence, working in two-hour shifts all night, to maintain a barrage of defensive affirmation of good against the enemy's psychological attacks. There were always plenty of enemies to whom to attribute these nefarious influences, especially the former colleagues with whom she had quarreled: first Kennedy and Spofford, her earliest partners; then Arens, who undertook to pirate "Science and Health" on the ground that she had pirated it from Quimby; later, Mrs. Woodbury, Bostonian exponent of parthenogenesis; still later, Mrs. Stetson, creator of the great New York church and would-be heir to the mantle of leadership, who committed the blunder of making the Leader a sort of fourth person in the Trinity after the Leader had settled upon a somewhat more modest role, and the still more serious blunder of ascribing semi-divine honors to herself. All of these and many more were believed to be keeping up such a bombardment of "M. A. M." that there were few moments free from apprehension, if not positive peril. Even her failure to secure for herself that health and peace which her system promised became, in a way, a demonstration of the power of those spiritual forces upon which the system relied—as belief in witchcraft was once supposed to be a bulwark of Christianity.

The degree of Mrs. Eddy's dependence upon Phineas

Quimby for her structural ideas, and of "Science and Health" upon the Quimby manuscripts, has long been a moot question. The publication of the manuscripts in 1821 by Horatio Dresser, whose parents were associated with Quimby and received his teachings direct from him before the date of Mrs. Eddy's alleged "discovery" of Christian Science, ought to put that matter beyond doubt. Her psychology and her methods of healing were Quimby's. Her philosophy and theology were not. Above all, her methods of organization and control, the centralized ecclesiastical and financial system and the machinery of propaganda, were strictly her own. It was in this department that the Leader's unique genius displayed itself. There was a good deal of foundation for Mrs. Woodbury's statement that "what she has really 'discovered' are ways and means of perverting and prostituting the science of healing to her own ecclesiastical aggrandizement. . . . What she has 'founded' is a commercial system monumental in its proportions." She did more than that, of course. If she had not, Christian Science would not still be a going concern nearly twenty years after her death.

Mr. Dakin calls hers a "virginal mind" because it was never "married to reality." The epithet is far fetched but the justifying phrase is not without its appropriateness. Hers was a mind which took account of only so much of objective reality as it suited her to recognize. Considering the tenacity with which she clung to the control of the great organization which she had created, the cleverness with which she guarded her financial interests, the eagerness with which she and her followers sought to win the rich and their apparent indifference to the poor, one is led to the conclusion that the only realities which she considered real enough to be determinative of behavior were money and power.

Mr. Dakin's biography is a monumental work, exhaustively documented and equipped with all possible scholarly apparatus by which the diligent student may confirm or correct his conclusions. The reader who wishes to challenge his judgments or to form an independent estimate of the character of the Leader, will find here a complete guide to the available source materials.

WINFRED ERNEST GARRISON.

Not "They" but "We"

CHURCH WORK WITH YOUNG PEOPLE. By Harry T. Stock. The Pilgrim Press, \$2.00.

IN WRITING this book the author states that he wishes to be thought of as being Christian in his purpose and educational in his method. Through a book of some two hundred pages, Mr. Stock makes practical suggestions for the organization of activities which interest young people, but as he develops his own suggestions he remains true to another idea suggested in the beginning of his book to the effect that "he has no set of organizational or methodological ideas which he wishes to sell." He abhors "bondage to organizations, curricular system, educational notions, ancient traditions, modern fads." In his educational theory he distinctly believes in the freer types of curricula and method. However, he thinks it "bad education and worse religion to encourage young people to grow topsy-like, without constructive guidance."

The scope of the work is indicated by some of the chapter headings: objectives in young people's work, the class curriculum, worship, the outreach of service, the church and recreation, the pastor and the young people.

Health" question. Horatio and re-date of ce, ought and her and the- tion and stem and It was displayed s. Wood- ered' are science of . What tal in its If she concern

e it was ched but ss. Hers objective tenacity nization guarded and her indiffer- the only rminative

naustively apparatus his con- judgments er of the le source

IRISON.

Harry T.

he wishes propose and some two as for the e, but as o another effect that cal ideas organization tradi- distinctly However, encourage ive guid-

e chapter e curricula d recrea-

In his last chapter, "The Two Generations," the author is especially strong in his understanding of the supposed young people's problem. He indicates that there are youth problems only when adults endeavor to hand down cut and dried programs, organizations and attitudes to the young people. His suggestion is to give the youth real responsibilities in the life of the church and advocates that adults now include youth in their "we" and "our" and no longer think primarily in terms of "you" and "they."

A particularly wise passage and one which indicates the general spirit of the book is the following: "Laying hold of all the available science and pedagogy in our effort to give respectability to the church school, the Christians of a community must yet understand that method and materials cannot do for boys and girls what personality can, and that religious education needs not so much to be standardized or codified as to be humanized. The main method is the multi-form impact of personality on personality."

B. FRED WISE.

A Study in Protestant History

DR. MARTIN LUTHER'S SMALL CATECHISM: *A History of Its Origin, Its Distribution and Its Use. A Jubilee Offering.* By M. Reu. Wartburg Publishing House, \$4.00.

LUTHERANS throughout the world are celebrating this year and next two significant anniversaries, the quadricentennial of the publication of Luther's Small Catechism and that of the adoption of the Augsburg confession. Both of these events have meanings that reach far beyond the boundaries of a single generation or church; the one touches the origin of one of the most conspicuous textbooks of religious instruction in the whole Protestant world, the influence of which for four centuries is incalculable; the other reaches back to the very first of Protestant symbols. These celebrations therefore are of interest to Protestants everywhere.

Students of the history and theory of religious education will find in this commemorative volume by Professor Reu of Wartburg Theological seminary, Dubuque, Iowa, one that is indispensable in their field. For over forty years the author has been a student of Luther literature and has achieved a reputation both here and abroad as one of Lutheran America's most brilliant source scholars. This book contains a readable story of the background, the development, the use and influence of the great reformer's most widely published exposition of the Christian faith, based throughout on source material carefully annotated and containing an imposing bibliography and photostatic illustrations.

There are fourteen chapters, interestingly written, which discuss the need, the origin, the earliest editions of the catechism; the early translations and expositions up to the seventeenth century; the significance of its use throughout Europe with special reference to such periods as those of Protestant orthodoxy, pietism, rationalism; and its present use in the various countries of the world.

While the work is essentially historical in character, the author does not hesitate to assume the role of an apologist; his enthusiasm for the catechism is marked throughout and his attacks on its critics are incisive. Recent criticisms of the catechism by the liberal school of Lutherans in Germany and Scandinavia come in for special consideration both from the point of view of modern educational theory and from a consideration of the many abuses from which it has suffered. To make of the catechism a system of dogmatics he rightly

insists is to make of it something other than that for which it was intended by its composer. Professor Reu assumes, however, that Luther's interpretation of Christianity "coincides with that of the gospels and the letters of the apostles" and hence there is no ground for dispute concerning the value of the catechism in regard to its doctrinal content. Here, of course, he takes his stand as a conservative Lutheran theologian, quoting with approval those of a similar position across the sea, especially and frequently Bishop Ihmels, one of Germany's most ardent champions of a conservative Lutheranism.

We would dare to believe, in spite of the defense offered throughout, that were Luther ministering today he would be ready to make certain modifications to his catechism in the light of a four-century development in theological and pedagogical research. To say this is not to detract from the honor that is due the reformer, but only to add to it. One can hardly fail to feel that Professor Reu is guilty of an apotheosis throughout in his evaluative treatment; but then, that is always the danger in a time when anniversaries are celebrated.

VERGILIUS FERM.

"Quod ab Omnibus"

THE ABINGDON BIBLE COMMENTARY. Edited by Frederick Carl Eiselen, Edwin Lewis and David G. Downey. Abingdon Press, \$5.00.

NEWMAN in his Apologia declared that the words of Augustine, "*securus judicat orbis terrarum*," struck him with a power never felt from any words before, and they helped in his transition to the Church of Rome. Yet this decision of the sure world included only a small portion of the human race; it proceeded from the vested interests of a professional priesthood, and was begotten in an atmosphere that repressed any departure from prevailing dogmas. In our Einstein world the Vincentian canon of that which everywhere, always, and by everybody is believed has lost its appeal, and seems unable to stand the acid tests of modernity.

However, the individualism which has resulted has also reached the saturation point. Protestantism, with its Reformed branches, its United branches, and those neither reformed nor united, cannot endure much longer by its eccentricities. If Christianity is to recover a positive and articulate message, a *consensus fidelium* is desirable and imperative. There is discernable, out of the welter of our sectarianism, a common consciousness of spiritual verities, and such a work as "The Abingdon Bible Commentary" serves to register this.

Here are Episcopalians, Congregationalists, Baptists, Quakers, Presbyterians and Methodists, representing some 44 institutes of learning located in five countries, whose unanimity is neither mechanically created nor ecclesiastically imposed. These 66 scholars—an interesting coincidence—deal with a similar number of books that constitute the Bible in a manner that gives new meaning to the New Testament conception of "the unity of the spirit." Peake's Commentary, published in Great Britain ten years ago, performed a like service, and, while only about twelve of the contributors to that work are given a part in the American volume, the viewpoint of both is essentially the same.

The exigencies of space afford only a general conspectus of this 1400-page commentary. If one treats of the attitude toward the supernatural, for instance, it must needs be in a wholesale rather than a retail way, and to do this is to discern that the writers do not belong to those who are, in

the words of Dean Inge, "looking for God through the chinks in his universe." The "J" stories in Genesis; the plagues of Exodus, the speaking animal of Numbers, the fall of Jericho, the great fish of Jonah, and the miraculous in Daniel are neither dismissed as superstition nor yet given the blanket explanation of the traditionalists. Rather are they treated as forms, akin to the Platonic "muthos," which utter truths that lie deep in the mystery of being; as didactic products of a devout imagination, or as expressions of the Hebrew Midrash. When the miraculous is interpreted as the record of experiences in advance of explanations, the tales become subordinate to the truths they embody, and thus realities that evade logic and defy definition are conserved.

The critical results of ripe scholarship find frank and full recognition in this commentary, and the great religious ideas of both testaments stand out the more convincingly in their historic setting when freed from the casuistry which is almost inevitable in any theory of an inerrant Bible. The composite view of the Hexateuch; the double strands in the Samuel narratives; the gradual growth of Hebrew legislation; the recognition of secondary and tertiary hands in Job and Ecclesiastes; the apocalyptic elements in the prophetic literature such as Isaiah 24-27; the likely priority of Nehemiah in the Ezra-Nehemiah books—Prof. R. W. Rogers does not make this clear but it is hinted in the chronology of Prof. Elmer A. Leslie; the glosses in the prophets like Amos 9:8-15, and the late date of Daniel, are the bases of the Old Testament exposition. The two-document or the four-document hypothesis for the Gospels; the distinguishing of "the beloved disciple" from John the Son of Zebedee; the anonymous authorship of "Peter" and "Jude"; the distinction of the John of Revelation from the author of the Fourth Gospel, are among the principles that underlie the interpretation of the New Testament. A divergence may be noted, however, concerning the pastoral epistles. Prof. Lowstuter contends for the Pauline authorship, contrary to the judgment of Moffatt, Peake, McNeile and others.

What has been said about the natural rather than the naturalistic treatment of the miraculous in the Old Testament applies equally to the New Testament in the Abingdon Commentary. There is no disposition to deny out of hand everything supernatural. A discriminating discernment refuses to ascribe equal value to the story of the coin in the fish's mouth and the spiritual and self-evidential elements in the teaching of Jesus. One feels that in the mind of all the contributors the miracle becomes a liability rather than an asset for their task and they reveal the somersault of apologetics that does not believe in Jesus because of the miracles, but only believes in miracles because of the person of Jesus.

It would be both interesting and valuable to examine the christology of this volume, if only to see how the *fact* of the Incarnation is being clearly and increasingly differentiated from the *mode* of the incarnation. Significant are the words of Prof. Edwin Lewis in the article on Christian doctrine. He refers to the common unity which is tested only by utter surrender to the control of the spirit of Jesus, and goes on to say: "The authority resides less in the book itself than in the life and experience and associated facts which existed prior to the New Testament, and of which the New Testament is both a product and a witness."

This ripe result of devout scholarship is the best evidence that the church may yet live more by her witness and less by her wits, for we find the real "consensus fidelium," already mentioned, in a voluntary, an international and an interdenominational presentation. Between the Scylla of a vapid and arid naturalism which "throws out the baby with the

bath," and the Charybdis of a supernaturalism which is an asylum of ignorance, we have something other than a mere souvenir Christianity, even a regnant and vital faith. Such truth, in the noble words of Milton, "needs no policies, no stratagems, nor licensing to make her victorious. Give her but room."

W. P. LEMON.

A Polish Declaration of Independence

PROJECTS IN DESIGN. By Stanislaw Szukalski. University of Chicago Press, \$20.00.

THERE is more than a little irony in the fact that this sumptuous presentation of the theories and work of an absolutely intransigent rebel against academic authority in art is produced by a university press. But if there is any joke about it, the joke is certainly not on Szukalski. That he could get an institution to finance his diatribe against institutionalism, was in itself a triumph. But there are some institutions—universities even—which are rather friendly toward innovations, and if any university was to be godfather to this virile and rebellious work it is not surprising that it should be the University of Chicago.

The artist-author's theory of art is expressed in the aphorism: "Through creating, learn how to create, not through learning." The bane of art is imitation. Art education is, for the most part, the training of learned incompetents who know everything that others have done but can do nothing of their own, and the extermination of creative initiative. Critics and instructors alike assume "the infamous role of culture-scavengers," and the result is to repress that "haughty self-reliance that would make glowing innovators and irrepressible pioneers." Upon the great Leonardo—"a fifth grade artist" when compared with a dozen others—is laid the blame for originating the academy of art and giving technical training the primacy over creative activity. Only the wise rebels against the academic and imitative disciplines can come to great accomplishment. He declares a boycott against Paris, where art students go to "study the ways of de-composition." There are no art centers; such a thing is impossible, for art is essentially uncentralized. The fixation of standards and the apotheosis of any group of teachers is equivalent to reducing it to the factory level and putting it on a production basis. "None of our countries, yours or mine, will ever create its own culture and consequently attain the political supremacy until the navel-cord of tradition, holding us to the gangrenous body—to Paris, the incessant center of our esthetic degradation—is cut."

All of which is at least half true in the field of the artist's immediate interest—though he apparently underestimates the degree of diversity and the amount of independent initiative to be found even in the loathed Paris—and it is more than half true when the criticism is generalized. Too much pattern-copying and too little creative thinking and living make the world of culture as uninteresting and desolate as a mill village built of ready-cut houses. With unabashed egoism Szukalski sounds his barbaric yawp over the roof-tops of the world and into the ears of the academicians with a note as strident as Whitman's, but with the same generous insistence that the world is full of egos just as good as his which ought to be equally free and self-assertive. He does not claim to be the greatest artist in the world, but he does claim that he has the unusual wisdom to follow the independent course apart from which no one can be a great or even a good artist.

All this is the substance of a forty-page introduction. The

book itself is a collection of reproductions of Szukalski's designs for sculpture and architecture. They substantiate his claim to independence and originality. Startling in line and mass, intricate in decoration, generally bizarre in total effect, they compel admiration for the vigor of both conception and execution. Since he considers American jazz music the best form of contemporary art, he will doubtless take as a compliment the suggestion that his architectural designs are frozen jazz. Some of them, I am sure, are not as bad as they look. But some of them also rise to almost epic grandeur—though an epic in an unknown and barbarous tongue. None of his work is "pretty," but through it pours a flood of vitality which establishes his thesis. The great art of the future, whether in America or in Poland—Szukalski is a young Pole who spent ten years in Chicago—cannot follow his patterns without contradicting his principles, but it will surely be the product of men who, in an equal degree, dare to do new and strange things.

W. E. G.

Books in Brief

THE IMPURITANS. By Harvey Wickham. Lincoln Mac-
Veagh, \$3.50.

The impuritans are, roughly speaking, all the bright young men—some of whom have grown old by this time—who make sex the central and dominant thing in life and everything else either a corollary or a sublimation of it. On that hypothesis it is inevitable that one should be either a sentimentalist or a sensualist, or both. The fact is that sex is one of the channels through which life manifests itself; art, religion and literature are no more sublimations of sex than east, west and south are sublimations of the north. Wickham writes an almost painfully clever book in criticism of such writers as Ellis, Proust, James Joyce, D. H. Lawrence, and Sherwood Anderson. There are wide differences between these men; perhaps too wide to justify their inclusion under any one category. Is there not more contrast than kinship between the lyrical whimper of James Branch Cabell and the sublime sentimentalist of "The Dance of Life"? But Wickham goes after them all and says a good word for the ten commandments and the sanctions of customary morality.

LABOR SPEAKS FOR ITSELF. Edited by Jerome Davis.
Macmillan, \$2.00.

Many have undertaken to tell us what labor thinks of religion and the church. In this symposium labor itself speaks through the voices of thirty leaders of organized labor. About half of them represent the United States and Canada; the others are from a dozen other countries. All sorts of opinions are expressed, from the gratitude of a pious Catholic, Daniel Tobin, for what the church has done—a gratitude tempered by the hope that it will see its way to doing more—to the scathing criticism by the I. W. W., James P. Thompson, who seizes the opportunity to denounce all religion as a form of tyranny which knaves exercise over fools. Not many are violently opposed to all religion, except of course the Russian group, but not many have much interest in the church. Not many, it must be added, seem to know much about it. Some know a good deal, such as the Canadian Woodsworth, who was a Methodist minister for twenty years, and the German Mennicke, who was graduated from a theological seminary in time to have a brief ministry before he was drawn into the vortex of the war, from which he emerged as a pacifist and a socialist with undiminished belief in the necessity of religion

but with little hope in the church. If one can make a composite of opinions so diverse, it would be that the average labor leader judges the church solely with reference to its efficiency, or lack of efficiency, as a partisan of labor in its struggle with capital and as a supporter of the specific demands of organized labor. The book presents an exceedingly valuable body of material, not because these opinions of the labor leaders are correct but because they are the actual opinions of millions of laboring men.

PRESIDENTS I'VE KNOWN AND TWO NEAR PRESIDENTS.
By Charles Willis Thompson. Bobbs, Merrill, \$3.00.

Thirty years of such close acquaintance with politics and politicians as only a top-notch Washington correspondent can have here bears fruit in an engaging recital of incidents and delineation of the characters of our most prominent statesmen from McKinley to Coolidge. The two "near presidents" are Hanna and Bryan. The biographer shows a friendly spirit as well as a discriminating mind. He can do justice to men whom he does not approve, and appreciate the good qualities of those whose policies he criticizes. The book contains much inside stuff about the policies and public men of the past generation.

SOME SPANISH-AMERICAN POETS. Translated by Alice
Stone Blackwell. Appleton, \$3.00.

Few Americans except professional students of literature, and not too many of them, have any adequate acquaintance with the poetry and poets of the republics to the south. Yet our Latin neighbors have produced a respectable body of verse, some of which is of a high order, and they pay to their favorite poets higher honors than are often accorded to makers of verse in this country. This collection contains the Spanish text and excellent metrical translations of about 200 poems representing all the Spanish-speaking countries of the new world. Many of them, it must be admitted, are rather turgid in style and strained in imagery when judged by our standards. I could mention several which are no better, as poetry, than our "Star-Spangled Banner" or that once popular classic which began, "When freedom from her mountain height unfurled her banner to the air, she tore the azure robe of night and set the stars of beauty there." In fact, the latter, if translated into Spanish, might pass as a perfectly typical piece of South American patriotic poetry. But there are also higher levels of literary attainment and purer specimens of lyric beauty. The name of Ruben Dario, of Nicaragua, ought to be known to all lovers of poetry, and especially to all who think of Nicaragua only as a place where an election cannot be conducted without the presence of marines to keep the situation well in hand. Gabriela Mistral of Chile, whose poetry is mostly in the form of prose, not even free verse but straight prose, has an authentic gift of sensitive feeling and delicacy of utterance. And there are many others well worthy of better acquaintance.

THREE REFORMERS: LUTHER, DESCARTES, ROUSSEAU.
By Jacques Maritain. Scribners, \$2.50.

The French Catholic critic has given a brilliant, provocative and wholly fallacious interpretation of the characters and influences of the three reformers named, and incidentally of the course of civilization from the reformation to the French revolution. Luther was a sensualist who started low, deteriorated steadily, and ended near the bottom of the human scale. The Protestant reformation, "that immense disaster for humanity," is the overflow of Luther's individuality. Individualism is "a misunderstanding, a blunder, the degradation of true personality." The "Cartesian reformation is the great

French sin," the start of which was Descartes' usurpation of the angelic privilege of innate and intuitive knowledge. Rousseau belongs in the same sequence because he also places the seat of spiritual authority elsewhere than in the church. While the author's major argument is completely vitiated by his devotion to the idea of ecclesiastical authority as the criterion of truth and of solidarity under the guidance of the church as the formula for the organization of society, many of the details of his criticism are penetrating and suggestive.

Briefer Still

Newman on the Psychology of Faith, by Sylvester P. Jurgens (Macmillan, \$2.75). A Catholic exposition of Newman's theory as to the motives which should and do lead men to accept the truth of divine revelation. It is, in large part, an analysis and commentary on the "Grammar of Assent." Valuable as an aid to the study of Newman.

The Philosophy of Religion, by Edward E. Richardson (Judson Press, \$1.50). An apologetic for Christianity as the one supernatural and final religion, rather than a philosophy of religion. The author's aims are: to establish the absolute finality of Christianity; to give a philosophical basis for trinitarianism; to prove that other religions are philosophically unsound as well as practically hopeless; and to defend religion—that is, his own view of religion—against scientific rationalism or naturalism.

Marriage: Ideals and Realization, compiled from the writings of Emanuel Swedenborg, by William F. Wunsch (New Church Press, \$1.00). The fact of sex is, for Swedenborg, one of deep religious significance. Marriage is therefore even

more a mystical than a social phenomenon. The greater part of this book is taken from his treatise on "Conjugal Love."

Marriage, by Edward Westermarck (Jonathan Cape & Harrison Smith, \$1.50). Not an abbreviated edition of his "History," but a new work covering much of the same ground briefly. It deals largely with marriage among primitive peoples and those whose cultures are very different from our own. Here is a perfect contrast of methods: Westermarck aims to interpret marriage in the light of scientific data as to its origin and morphology; Swedenborg, in the light of a religious theory as to its spiritual objective. Is there not a third method, perhaps better than either?

Mary McDowell, Neighbor, by Howard E. Wilson (University of Chicago Press, \$3.00). A biography of the organizer and head, since its beginning in 1894, of the University of Chicago Settlement. More than a biography, it is a chapter in the history of Chicago and in the record of the developing social conscience of our time, and a concrete exhibition of the meaning and methods of certain classes of social work. And it is also, for those who do not already know her, an introduction to a very remarkable woman whose contribution to the making of the city by "building a house of the friendly spirit" has been second to none.

Pulpit Dramas, by Phillips Endicott Osgood. (Harpers, \$1.75.) The author calls these Biblical dramatizations "sermon substitutes." They are quite worthy of such use, but they may also be used advantageously in the parish house or Sunday school. The possibilities of religious drama are not exhausted by the presentation of Biblical episodes, but that will always be one important feature of it.

C O R R E S P O N D E N C E

Baptists and Christian Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: It may appear a little late to refer to your editorial on the above subject, in the issue of July 10, but there is perhaps one thing, additional, which should be said. With much in the editorial many of us Baptists are in agreement, but in the closing paragraph there is a brief sentence which must be challenged by all Baptists who are not prepared for serious and sympathetic and optimistic consideration of the question of Christian unity.

You say, if the Baptist denomination "were not already in existence no sensible person—not even a Baptist—would think of creating it." This reaches the core of the whole discussion. If you are correct, there is no valid reason, known to us, for the separate existence of the Baptist denomination; if you are incorrect, its separate existence appears at least reasonable, and perhaps a necessity for the propagation of New Testament teachings.

Let us take a case. Here is a Baptist—one who believes in the immersion of believers only, in a regenerate church-membership, in soul liberty, in separation of church and state and in democracy of government. He wishes to unite with a church, for his own welfare and for the teaching of his beliefs to others. There is, however, no such a thing as a Baptist church. What is he to do? Your reply that the other denominations, taken together, teach all that is of worth in the Baptist faith does not reach his difficulty, for he finds it inconvenient to unite with several denominations, at one and the same time—not to speak of the fact that he might object seriously to other things believed and taught by these several denominations.

What, then, is he to do? Unless he can find one denomination which teaches the worthwhile things of his faith, and with-

out, at the same time, teaching other things to which he cannot subscribe, you must grant him the privilege of originating a Baptist church.

You might, in reply to all this, say that the creation of such a denomination is not unthinkable, through the amalgamation of several denominations now in existence, and that all Christian bodies should work to that end. To this all would perhaps agree, at least in theory; only it must be borne in mind that many have no such faith—at least sufficient faith to interest them in the matter, to any extent.

As with certain in Paul's day: Let those who have the faith, and so work, not judge those who are differently minded; and—vice versa.

Roanoke, Va.

ABE C. JONES.

Selling "Short"

EDITOR THE CHRISTIAN CENTURY:

SIR: The writer of the editorial "The Bishop and the Bucket Shop" in your issue of July 17 implies that selling "short" in the stock market is intrinsically gambling and not open to the justification of buying with the hope of a rise. You admit that the latter form of speculation is justifiable unless our whole acquisitive society be condemned. At any rate you state quite truly in effect that the difference between the gambler and the more or less legitimate speculator depends upon the motives that animate the buyer.

At least in the great produce markets selling "short" is a regular practice pursued by producers who wish to eliminate as far as possible speculation in their legitimate businesses. A miller has a contract to deliver ten thousand barrels of flour two months hence or more, or, more correctly, he needs grain for ten

ter part
Love."

Cape &
n of his
e ground
ive peo-
rom our
rmark
ata as to
of a re-
t a third

n (Uni-
the or-
Univer-
y, it is a
d of the
crete ex-
lasses of
already
an whose
a house

Harpers,
ons "ser-
but they
r Sunday
exhausted
l always

he cannot
inating a

of such a
nation of
Christian
aps agree,
many have
m in the

the faith,
ed; and—

JONES.

he Bucket
rt" in the
he justifi-
that the
e acqui-
e truly in
more or
t animate

ort" is a
minate as
A miller
flour two
in for ten

thousand barrels of flour which he will sell at the market price two months from now when the flour is ready. He must buy today so many bushels of grain. The price of grain and flour go up and down in almost exact proportion as a rule. If he buys grain now at one dollar a bushel and grain sells two months from now at one dollar and a half his flour will be higher and he will have made both a milling and a speculative profit. But if grain two months hence is selling at fifty cents his flour will not bring the cost of the grain. To avoid this speculation he sells wheat short for sixty days at one dollar. If grain goes up his gain on flour will be balanced by his loss on the short sale but if grain goes down his loss on the flour milled is balanced by his making good his short contract at a gain. He thus eliminates the worry and distraction of speculation and confines himself to his business of making flour at a fair profit. Though the practice is not so clear in the stock market the same economic principle is involved.

Granted our acquisitive system at all we should be thankful that the shorts moderate the excesses of speculation. They are the ones that furnish a market and keep prices from panic levels in times of excessive slumps in prices. Conversely they furnish needed checks on the unbalanced optimists who are always tending to inflate stocks beyond their true level as based on any sane forecast of future earnings. Stock and produce markets without "shorts" would be like automobiles without brakes or reverse gears.

You are quite right in your defense of Bishop Cannon but it seems to me you miss one point that is really vital. He was no child or country parson but supposed to be a shrewd leader engaged in hard battle on the side of at least supposed righteousness against forces that would not hesitate to use any weapon against him. For the sake of that cause ought he to have been so injudicious as to speculate through a firm that never ranked as a first-class investment house? He was not wrong ethically perhaps but he was very foolish and in the world's history fools as generals have lost more wars than knaves.

Bordentown, N. J.

ROBERTS WILLIAMS,
First Presbyterian Church.

Individual Immortality

EDITOR THE CHRISTIAN CENTURY:

SIR: The reading of the poem by W. E. Garrison in your issue of August 7 has suggested to me some thoughts on immortality as it appears to a layman, a retired engineer, trained in physical science, and finding inspiration and joy in unity with infinite life here and now rather than in expectation of individual immortality.

All science tends to the conviction that all creation is one and indivisible; governed by laws universally applicable to all things and to all life. Admitting that man has come to his present rank, as the "roof and crown of things," by some process of development, at what point in the course of his evolution did he cease to die as an individual, simply passing on his share of the quickening Spirit to a new generation, as we predicate of all other forms of life, and become individually immortal? What right have we to assume that we are exempt from the otherwise universal rule?

Consider the more intelligent animals, as we know them. Can we draw any definite line between their mental processes and our own? Is the quality of love, as shown by them, any different from that seen in human kind? Is not the possibility of sympathy and mutual understanding between animal and man sufficient evidence of similar constitution, the sharing of the same life-giving Spirit? In claiming any exclusive quality in our own nature, except in degree, are we not betrayed by mere ignorant pride?

All the successive species preceding us in our evolution have had their life after death in the higher development to which their lives have contributed. Shall we not likewise live in the still higher life yet to be evolved? We know that whatever we do, of good or ill, lives after us in its effect upon the life of the

world. By the supreme gift of reason, and faith in the power of the indwelling Spirit, in which not only we, but all things "live and move and have our being," it is given us to consciously share in the creation of an ever higher life to come after us, and this gives to human life a dignity and grandeur so far outclassing the idea of individual future life that it becomes like a star in the daylight, and seems like a puny and selfish thing.

"Rock of Ages, cleft for me, let me hide myself in thee." In making ourselves, by faith, a part of the almighty creative Spirit, we lose our life, to find it in infinite enlargement.

Santa Barbara, Cal.

JOHN B. HENCK.

Do Protestants Lack Faith?

EDITOR THE CHRISTIAN CENTURY:

SIR: My two sons and I greatly enjoy The Christian Century, and especially, too, the correspondence criticisms. We wish you had more of these.

In the issue of August 7, along with many fine observations on worship in Protestant churches, Dr. John R. Ewers tells about Catholicism drawing large crowds, and adds: "Yes, but they have something more than worship; they believe something, and that is the vital factor." The inference is that Protestants do not believe as much as Catholics. I think the opposite is true. Protestants believe more, and more intelligently. Moreover, it seems to me, the large attendance in Catholic churches is accounted for, not only by what they believe but by what they fear. It is the authority of the church of which they stand in awe. If Protestants taught their people from infancy that the church, and finally the pastor, controls their eternal destiny and is the only agency to mediate in their behalf before God, crowds would throng their churches even as they do the Catholic.

In the same issue, Dr. H. E. Fosdick, that princely teacher, closely approaches the same error, when he writes of the "lost technique" of the Protestant churches as compared with the Catholic. Would not Roman Catholics think better of us if, instead of seeming to court their good will by glossing over facts, we would frankly mention them with conclusive proof and without abuse?

Port Huron, Mich.

J. GEORGE HALLER.

God's Nearness in Jesus

EDITOR THE CHRISTIAN CENTURY:

SIR: Not one of those men referred to by Dr. Newton in his valuable article, "When Is God Near," mentioned Jesus who believed himself the one agent by which men find God. Dr. Newton does not note the oversight. Mysticism is not a synonym for Christianity. Being near God, the Father, is matter of life alignment with the Christ, in whose face and teaching we have the only adequate image of God. Sensing spiritual reality on other terms is wholesome. It is not transforming. Perhaps the Doctor has sent these friends the second questionnaire asking them to state whether in their sensing the divine their moral judgment is as truly exercised as their feelings. Does the Christ have any part in their experience? The answers will be most welcome.

Anaconda, Mont.

J. D. SMITH,
First Methodist Church.

News Not Suppressed

EDITOR THE CHRISTIAN CENTURY:

SIR: I read of "the incipient race riot on a Chicago beach" in that "worst offender," the Chicago Tribune. At the time I marveled that the incident should be stated so clearly, stripped of prejudice and propaganda. Perhaps there were subtleties which escaped my notice. In all fairness I think the "first reader" should know that this affair was reported by the Tribune. When the "Trib" does come across it should be acknowledged.

Cornell College, Mt. Vernon, Ia.

IRENE RUETENIK.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Detroit Receives Gift from Jewish Philanthropist

Samuel X. Gaylord, financier and philanthropist of Detroit, has announced the founding of the Gaylord foundation. His initial contribution of \$200,000 looks toward a large building fund in which many Jewish leaders of the city have already expressed interest. The prime purpose of the foundation will be to make possible a recreational and educational center for the Jewish youth of Detroit. This is the largest single gift to philanthropy and education that has ever been made to a Jewish cause or by a Jew in Detroit. The American Hebrew, telling the story of the gift, reports Mr. Gaylord's view of wealth and stewardship. "The office of wealth," he says, "after providing for the needs and comforts of its possessor and those normally dependent upon him, should be to bring the means of helpful opportunity to those less fortunately placed."

Chinese Seminary to Train Ministers

The Foochow theological school, in Foochow, China, opens this month as a Methodist institution prepared to train preachers for all the conferences in the Fukien area, with mandarin as the medium of instruction. Rev. Harry W. Worley, recently returned from furlough, has been appointed president. Rev. Philip S. S. Yu, delegate to general conference, has just returned to the faculty after a year of special study at Drew Theological seminary. Since their return both of these professors have been in demand as speakers to report concerning the attitude and work of the church in America.

U. of C. Professor Says Religion Faces Critical Times

Speaking before the Institute of World Unity, recently meeting at Hyannis, Mass., Prof. A. Eustace Haydon of the University of Chicago declared that the Christian religion now faces the greatest crisis in its history. One by one the determining factors which make civilization have broken away from the control of religious idealism, according to Dr. Haydon. "The new civilization," he said, "of the era of applied science and industry has been created without any consciousness of a religious vision or any consecration to the ideal of making a world in which the ordinary man's dreams of a worthy and full life can be realized." "Supernaturalism," concluded Prof. Haydon, "is no longer the heart of religion, but the determination to establish the basis of a good life here and now. Truly religious men and women seek to make all knowledge and power serve in the building of a social order, including all races, nations and religions, and offering justice and opportunity to every human being."

Toledo Church Council Leader Enters Pastorate

Rev. R. B. Blyth, for four years executive secretary of the Toledo, O., council of churches, became pastor, on Sept. 1, of First Congregational church, Burlington, Ia. In an editorial, a leading daily of Toledo says of Dr. Blyth's achievements

as a leader: "A man of rare personality and of pronounced ability as an executive, Dr. Blyth has made the council of churches a force to be reckoned with in this community. His influence on the religious life of this city will be deep and lasting."

"Billy" Sunday Joins The Movies

The Western Christian Advocate reports that Rev. William A. Sunday, evangelist, recently signed a contract to enter motion pictures at a price approximating one million dollars. Within the next few weeks the proposal will be given further publicity. Through Homer Rodeheaver, his choir leader, the matter was given its first release. "Billy" Sunday was recently quoted as saying: "They offered me a million dollars to go into the movies, but I

turned it down. I can do more speaking to the people face to face."

Vacation Schools a Success In New York City

More than 20,000 pupils were enrolled in summer vacation Bible schools in New York city, Westchester and Nassau counties. The schools opened July 1 and continued for from four to six weeks. In New York city a 25 per cent increase in enrollment was reported over last year, when the number of pupils was 19,800. The estimate has been announced by Dr. Hugh S. Magill, general secretary of the International council of religious education. The schools were conducted by the metropolitan federation of daily vacation Bible schools cooperating with the religious education department of the greater New

British Table Talk

London, August 20.

IT IS the holiday season; therefore our words should be few. London in August has peculiar charms; it is more quiet than at other times, the pace of those who remain is not so swift, and the parks are never lovelier. None the less, all who can escape, do escape. Some of us are at present away in summer schools.

The Holiday Mood

Our own London missionary society is holding its school at Swanwick. It is an interesting sign that among the speakers are Miss Matheson, who has just returned from making an exhaustive inquiry into industrial conditions in India, and Rev. George Davies, who for a short time represented the University of Wales in parliament, and who proved himself in the war and afterwards an uncompromising advocate of the Christian condemnation of warfare. It has been a remarkable gift to this conference of missionary enthusiasts to have his vision to aid them.

* * *

Snowden Still Waits

"Great guns!" gasped one man at the Hague, "why haven't we heard of this bird Snowden before?" That has been the mood of those who see the real Snowden for the first time fighting a magnificent battle in the midst of the old diplomatists unaccustomed to it—the plain speech of a man who does not fear them. Some go so far as to hail the proceedings at the Hague as an end of the entente with France—not that anyone wishes to have a breach with France; but all special arrangements such as the entente are considered a hindrance to the real pacification of Europe. "We want cooperation," it is said, "with all countries for our mutual benefit. But quite definitely we do not propose—now that Sir Austen has disappeared—to be tied any longer to the apron strings of the Quai d'Orsay." It is not that the amount about which the discussion proceeds, is very large; but there must come a time when a halt must be called; and this is, in Mr. Snowden's judgment, the right moment. Up to the present, there is no solution found. Whether or

not the Italians will yield, seems uncertain. If Snowden comes back having succeeded, he will receive a welcome such as Disraeli had; if he comes back with the conference broken up, he will still have the confidence of all parties. All this may seem strange to members of other nations, but they cannot easily understand how the British have chafed at the way in which their representatives have talked and talked, others tamely yielded to the clever wits of the European nations, who have played upon them as musicians on an instrument.

Ray Lankester

The death of Ray Lankester has taken from us one of the last of the equals of Huxley in the school of Darwin. He was a great biologist and had Huxley's gift of popular exposition; his "Science from an Easy Chair" was one of the finest examples of clear and delightful writing, known to our day. He was an agnostic in matters of religion; he believed indeed that science and religion should be studied apart, and that religion must not be allowed to foreclose questions of science. At the same time his own attitude toward religion, whether he intended it to be so or not, influenced generations of his students. He was a fearless and sincere lover of science, and did much to serve its cause, and from all that was known of him to the outer world as well as from the witness of his intimate friends his was a generous and helpful nature.

* * *

The Best Hymns

A competition has been held in the Manchester Guardian to decide which are the best six hymns. The prize-winners are: "Abide with Me," "O God, Our Help in Ages Past," "Lead, Kindly Light," "At Even When the Sun Did Set," "And Did Those Feet in Ancient Time" and "Rock of Ages." It is noteworthy that Watts's great hymn is in all the first lists. Among the notes appended to the verdict, it is stated that patriotic hymns fared badly and so did martial hymns, or those described as "hymns after action."

EDWARD SHILLITO.

York federation of churches. More than a million pupils enlisted in vacation Bible schools throughout America during the season.

Bishop Grose Returns To America

Word comes of the arrival of Bishop and Mrs. Grose of the Methodist church,

in California, on Aug. 11. They have taken a bungalow in Monrovia, where the bishop will rest. For several months Bishop Grose has suffered from a com-

Special Correspondence from Chicago

Chicago, August 31.

I HAVE written before about the operative study of the religious needs of Chicago which will be begun this autumn under the joint auspices of the various city mission societies and the Chicago Church federation. Little has been said about the matter, however, from the point of view of the five divinity schools which will furnish the expert leadership and the field staffs. A paragraph from a statement by Prof. Arthur E. Holt, director of the survey, published in the current issue of the Chicago church federation bulletin, suggests that this project indicates a shift of emphasis in theological education which is of no little significance. He says: "One of the great advantages of such a plan of study is the reflex influence on the teaching of the theological seminaries. Material thus gathered immediately becomes of value in the practical departments. There is every evidence to indicate that we are entering a new period in theological education. The generation which has closed its work was largely engaged in the study of the technique of the historical sciences in the study of the past history of the church. Their work has been well done, but the production at the present time is not adding greatly to the wisdom of the church. The present generation of theological professors has the task of using the technique of the psychological and social sciences in understanding the religious life of the present. The time will come when the equipment in funds and staff for such work will be considered as important as that which has been placed at the disposal of the historical sciences."

Taking Ourselves Seriously

"Let us take ourselves seriously," is the exhortation with which Dean Shailer Mathews, president of the Chicago Church federation, closes a letter to the churches of Chicago, in which he urges continued cooperation in the program of the federation. This program involves the following major undertakings: "(1) An evangelistic campaign to be carried on by the churches themselves under expert guidance. (2) The formation of a Christian citizenship class in every church for the purpose of studying what government means and what Christian citizens can do to build a moral reserve for righteousness. (3) Emphasis upon religious education through the Sunday school, the church and the family." The evangelistic campaign referred to is the proposed Kernahan home visitation program. The project has been approved by the evangelistic committees of the church federation and of most of the denominations. It now awaits only the assured cooperation of at least 300 churches. The method is generally well understood. It includes a thorough house-to-house canvass, the training of visitors

and their supervised visitation in the homes of the unchurched bearing an invitation to the Christian life and to membership in the church. The danger of superficiality is evident; but there is no doubt that the results obtained are greatly superior to those of the usual spectacular tabernacle campaign.

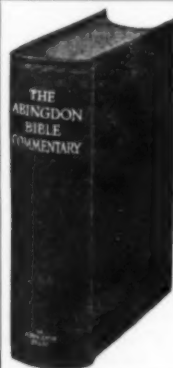
* * *

Theosophists Meet In Chicago

The world congress of the Theosophical society and the 43rd annual convention of the American Theosophical society has just closed its sessions at the Stevens hotel.

Two thousand delegates from all parts of the world were present, many of them coming from India. The most notable figure was the president, Dr. Annie Besant, the 82 year old English woman whose life has been for so long identified with India and theosophy. England's alleged throttling of education and of the fine ancient Indian civilization (contra Miss Mayo's "Mother India"), received attention, together with the possibility of world peace on the basis of universal brotherhood, and a warning against a war of color which menaces civilization.

CHARLES T. HOLMAN.



The Abingdon Bible Commentary

Edited by
FREDERICK C. EISELEN
EDWIN LEWIS, DAVID G. DOWNEY

Luther Allan Weigle, D.D., Dean of Yale Divinity School:

"It is hard to avoid seeming overenthusiastic about this book. Better than any other one-volume commentary on the Bible, this meets the needs of the average man of the present day. It combines sound scholarship with evangelical piety, and it unites breadth and depth of insight with directness, simplicity and effective educational method. The book lends itself admirably, too, to the purposes of individual use for Bible study and daily devotion. As a resource for church-school teachers and as a textbook for teacher-training classes dealing with the content of the Bible, it can hardly be surpassed. I wish that this book might be owned and read and used in every Christian home."

John A. Hutton, D.D., Editor of The British Weekly:

"The Abingdon Commentary seems to me as nearly perfect as a contemporary commentary on the Bible could be. It is in my view the best of the single-volume commentaries in English on the Bible."

Professor Adolf Deissmann, University of Berlin:

"I consider that the collaborators have most admirably solved their problem, and hope that this significant work may have a great success."

S. Parkes Cadman, D.D.:

"It is difficult for me to speak with restraint concerning the Abingdon Bible Commentary. I regard it as the most complete and serviceable commentary of its kind that I know."

In a Single Volume. Maps in Colors. Price, net, \$5.00, postpaid

THE ABINGDON PRESS

NEW YORK.....150 Fifth Ave.	CINCINNATI.....429 Plum St.	CHICAGO.....740 Rush St.
BOSTON.....581 Boylston St. (Cop.Sq.)	PITTSBURGH.....105 Fifth Ave.	SAN FRANCISCO.....7 City Hall Ave.
DETROIT.....25 Elizabeth St., East	KANSAS CITY.....1121 McGee St.	PORTLAND, ORE.....66 Broadway

In MAN'S SOCIAL DESTINY

A Noted Social Scientist
Tells Which Way The
World of

EDUCATION
GOVERNMENT
SCIENCE
and RELIGION

Is Going!

MAN'S SOCIAL DESTINY

By CHARLES A. ELLWOOD

Is the First Choice
of the Religious Book
Club for August.

MAN'S SOCIAL DESTINY

is one of the great books
of 1929 or any year!

"It is a powerful book!" says
Charles Clayton Morrison.

Price \$2.00

COKEBURY PRESS
NASHVILLE

Please Order of Your Own Book Store!



Church Furniture
Pews, Pulpits, Chancel Furniture
Sunday School Seating
American Seating Company
14 East Jackson Blvd., Chicago



plete nervous breakdown. He is reported as having gained some strength on the sea voyage home.

Jewish Daily Reports 3 Million Armenians Want to Embrace Judaism

According to a sensational report appearing in the Warsaw Jewish Daily,

Special Correspondence from Syria

Beirut, August 1.

COMMENCEMENT season in the mission and government schools has been turning out numbers of young men and some young women with the coveted certificate or diploma. One of these is perhaps even more useful in Education helping its holder to secure a In Syria teaching position than is a Ph.D. in small college circles in the U. S. A. It is not uncommon for the holder to frame his diploma and hang it up in the front room for display to all callers. Throughout Iraq, Syria, and Palestine there has been such an urgent demand for teachers for the many primary and secondary schools now opening that the teaching profession is, for the present at least, an easy stepping stone from the school life to a career in the outside world. Whether teaching can be made a profession that shall offer attraction to a young man of high caliber for a life work is one of the problems of the awaking intellectual life here.

Progress in Transportation

I suppose every missionary or teacher from abroad keeps an eye on the progress of air transport between the near east and Europe. For some months there has been a regular weekly service from London to India via Switzerland, Italy, Egypt, Palestine, and Irak, costing something over \$500 per ticket, with bookings, I hear, filled in advance. A new mail line from Beirut to Marseilles has been inaugurated, with the hope that after experimentation with the route and with connections has ceased, it may carry passengers also. If the cost of this type of transport ever comes within reach of the missionaries' pocketbook, it will bring India within easy access of the U. S. A., and fond parents squeamish about contributing son or daughter to the mission field, may become more readily reconciled. Even now an increasing number of missionaries from India ship to Busra, rail to Bagdad, motor over the desert to Damascus by one of the many automobile lines now available, continue to Beirut, and thence ship directly to Europe or the U. S. A. Tourists of the hustler variety have already put airplanes to use. After spending one afternoon visiting Jerusalem, they flew to Bagdad, spent a day visiting Babylon, Birsx Nimrod, Karbala and the excavations at Kish, took a run around the Bagdad mosques and out to the Shiah center at Kadhimain and flew away the next morning early for Cairo!

Community Schools in Mission Fields

One of the disadvantages of early missionary effort was the lack of educational facilities for the children. Frequently a

"Der Hajnt," some three million Armenians contemplate embracing Judaism as their faith. The newspaper reports that a group of Armenian leaders arrived in Warsaw incognito for the purpose of visiting the Jewish institutions in the largest Jewish community in Europe in order to acquaint themselves with the ways of Jew-

small boy or girl would be left in a "missionary home" in the U. S. A. until after seven years another furlough rolled around and brought the parents back to seek acquaintance anew with their grown children. This problem is being solved by establishing community schools at different strategic centers over the world's mission fields. One of these recently to acquire its own property is the American Community School of Beirut. Mrs. John Stewart Kennedy has just given \$10,000 to add teachers' quarters and new classrooms to the existing plant. Part of the plant consists of a boarding department capable of accommodating 20 children from outside Beirut. Thus missionary parents are able to bring their children home during vacations and not undergo long periods of separation during which parents and children have become strangers to each other.

Religious Pilgrimages

Pilgrimages have been the mode this spring. Not only Catholics, but now Protestants have taken up the idea. One "pilgrimage" came through from France, another from Switzerland. Each year we watch with interest how the Moslem pilgrimage to Mecca proceeds under the auspices of the Wahabis and their king, Ibn Saoud. It is reported that about 90,000 pilgrims made the trip this year, somewhat fewer than last year. The pilgrimage period closes with the grand assembly at Arafat, witnessed this year by perhaps 150,000 people. An extraordinary scenic effect occurred in the presence of the white-clad throng. An enormous cloud of locusts passed by, followed by a sandstorm, then a thunderstorm, and ending in a heavy shower of rain. One of the few foreigners present was a French artist who will, it is expected, give this picture to the world in some permanent form. Thanks to a conference of government representatives and public health officials sanitary regulations had been agreed upon by the countries involved, so that now vaccination against smallpox and inoculation against cholera are compulsory upon all pilgrims.

Personalities and Brevities

After reading of Trotsky's residence in Constantinople (under the assumed name of "Zaidoff"), I remarked to a Russian refugee friend of the old regime, "Now you and Trotsky are comrades." "How's that!" replied the old doctor bristling. "Because you both are refugees: I suppose all refugees are comrades." "Not at all," he replied bitterly, "A refugee who has difficulty finding work to earn his daily (Continued on next page)

ish life. The leaders, whose names were not given by the newspaper, related that several years ago, Armenians who live in various parts of the world formed an association called "Ararat-Zion" which has the embracing of Judaism for its purpose, the combination of the Armenian mount, and the Mount of Zion. It is said 90 per cent of the Armenians are willing to embrace Judaism.

"Thelogs" See Life in "Summer School of Social Service"

An unusual school for ministers is the Summer School of Social Service, conducted in Cincinnati, under the direction of Dr. William S. Keller, member and vestryman of Christ Episcopal church, Glendale, Cincinnati, who is chairman of the department of social service of the diocese and a member of the bishops' council. A group of 20 young men from seminaries in various parts of the country assembled in Cincinnati this season, and under the guidance of Dr. Keller have visited such places as the county jail, the workhouse, the hospitals and tenement houses. Dr. Keller's idea is that religion misses its calling when it is content to serve "silk-hatted members at the altars of churches" and believes that men who are to devote their lives to the betterment of men and women should know at first hand the actual conditions in modern life. Many addresses were given before the students, one of them by Charles P. Taft II, of Cincinnati, on "Crime." There were other addresses by leading social workers, clergymen and sociologists on

such subjects as "Case Work and Case Work Agencies," "The Boy and the Community," "Unemployment and Its Solution," "Sex and Character Education" and "Mental Twists and Misconduct." This unique school was founded several years ago by Dr. Keller.

Appreciation for Dr. Charles W. Gilkey

Rev. Charles W. Gilkey was elected a trustee of the University of Chicago in 1919. For ten years he has served the university in many ways—in the board, in the university community, in the city and in the religious world at home and abroad. During most of that period he has had a large church under his care, yet "has borne his full share of what might be called the drudgery of trusteeship." Recalling the splendid service which Dr. Gilkey has rendered so freely, the board of trustees of the university at a recent meeting recorded its sense of appreciation of that service. "As he is entering the inspiring service of the deanship of the university chapel," the statement reads, "the trustees assure him of their confidence in his direction of this most important mission—the stimulation of the religious thinking and the righteous doing of countless young people drawn hither from the ends of the earth."

Catholic Emancipation Anniversary in England

The Catholics of England are celebrating the centenary of Catholic emancipation in that country. On September 13, at Westminster cathedral, Cardinal Bourne

A New Bible

Translated into the Language of Today



No longer a sealed book by reason of obscurities—no longer a mystery because of archaic style—but an open book in clear, simple language that reveals its full meaning to the people of today. Here is a new translation retaining that beauty and reverence of the Authorized Version but made crystal clear for the modern reader—a version that invites the lay reader to the irresistible fascination of the scriptural story.

The Most Accurate and Understandable Version of the Bible

because obsolete and obscure words and phrases are replaced by the language we speak today; because this is a direct translation from original Greek and Hebrew sources some of which were not available to earlier translators; because modern research has thrown much new light on the sacred records enabling the translator of this new version to clarify many doubtful points.

"The Man Most Ably Prepared for This Great Task"

Dr. Jowett thus described the author of this translation, the Reverend Professor James Moffatt, D.D., LL.D. Dr. Moffatt is world-renowned as an authority on Hebrew and New Testament Greek—eminent theologian and religious historian. And Dr. S. Parkes Cadman says of the book "It is entitled to an honored and necessary place in every man's library who loves the Bible or who desires to know what it actually says."

Free for Examination

You will want to see this superb limp leather book for yourself. To enable you to judge its worth conveniently we will be glad to send it postpaid for seven days' free examination. If you find it indispensable, you may own it for \$5.00. Heretofore sold for \$7.50, now reduced to \$5.00 that everyone may possess this vivid and illuminating translation of Old and New Testaments. If you do not care to keep the volume you need simply return it to us. Mail this coupon.

Use this Approval Form

Lewis Copeland Company, Dept. B-2 110 West 87th St., New York.	
Please send me post-paid for free examination THE HOLY BIBLE, A New Translation, bound in full limp Morocco. Within seven days I will either return the book or remit \$5.00 as payment in full under your special offer.	
Name.....	State.....
Address.....	
City.....	
Orders outside of Continental U. S. Cash with order.	

CORRESPONDENCE FROM SYRIA

(Continued from preceding page)

bread and a refugee who can live in a palace with his own automobile are in no sense comrades." I hear that correspondents have been trying unsuccessfully to inveigle "M. Zaidoff" into making some political statements. . . . The fifth young Turkish woman has been admitted to the bar in Stamboul. We are wondering how soon there will be a "votes for women" campaign started in Turkey. . . . It has been announced officially that Latin and ancient Greek will be taught in Turkish universities. . . . Surprisingly, the funeral of Nejat Bey, the youngest minister in the Turkish cabinet, was conducted in western fashion. Photographs showed the grave covered with flowers, and I understand that at a memorial service in Smyrna his portrait was draped in black—contrary to the Moslem customs. . . . Police in Constantinople have arrested a number of people for openly wearing fezzes instead of hats. . . . Terrible floods in Mesopotamia this spring have reminded the Bible student of Noah's deluge. Arab histories contain numerous references to devastating floods in Iraq; and they have been an unsolved problem for the succession of governments from early history. Abnormal local rainfall, high spring tides, excessive snowfall in the highlands drained by the Tigris and the Euphrates—any of these may bring a flood. When these and other causes chance to occur together the flood conditions resulting may be so terrific as to give rise to what Noah's contemporaries recalled as a world deluge.

Engineering projects are under consideration by the Irakian government to enable modern Noahs to stay by their crops, but the cost of adequate protection makes it out of the question for the present.

Signs of the Times

On June 24 the Feast of St. Paul, an open-air service, was held in Athens on the Areopagus commemorating the apostle's preaching there. The archbishop of Athens officiated. . . . For the first time, so far as I know, in the history of Christian education, a Moslem Egyptian and his wife were graduated this past commencement, the former with the degree of bachelor of business administration, the latter with a B.A.—from the American University of Beirut. Contrary to usual Jesuit practice, the rector of the Jesuit university attended the aforementioned commencement exercises. . . . King Fuad of Egypt on European tour received the honorary degree of doctor of philosophy from the University of Prague. . . . The air ministry of Britain has given \$2,500 towards the new Y. M. C. A. building for British airmen in Bagdad. . . . The new alphabet in Turkey has effected rush importations of hundreds of European typewriters. . . . 317 cadets have been graduated from Halki, the Turkish naval college. Rumors are heard of new ships to be ordered to take the place of the two old cruisers now constituting the main strength of the navy. . . . The spring census of Palestine shows 557,649 Moslems, 149,554 Jews, 78,463 Christians, and 8,850 others. AL GHAZZALI.

Competition? Cooperation? Fusion?

Questions concerning the relations between the local churches have become too insistent for neglect by the laity. They can be settled only through intimate understanding of local situations and through active participation of ministers and congregations.

ARE THERE TOO MANY CHURCHES IN OUR TOWN?

In the title of a little book prepared at the request of the chairman of the Joint Committee on Arrangements of the National Church Comity Conference, held under the auspices of the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches of Christ in America. It offers a detailed guide for the study of local inter-church relations by lay classes or committees.

"We do not read a half-dozen pages," says Bishop Francis J. McConnell (in *The Christian Century* for July 10), "before we begin to see who's who and what's what, and how to go about it in our schemes for approach to closer union among the churches. The questions asked are scientific in that they set us to searching for the causes of denominationalism, and of its strength and weakness. The questions are vitally human, having much to do with our likes and dislikes."

The Churchman expresses "the hope that this thoughtful and stimulating volume may have wide reading and discussion." *** "A stimulant to thought and discussion that will lead in many cases to definite, worth-while action," says the *Ohio Christian News*. *** "Practically every problem that can possibly arise in connection with the question of church union has a place in this outline," finds *The Watchword*. *** "A luminous survey," says *The Baptist*, which recommends the book for "careful study in communities having to deal with the problem of over-churching." *** *The Christian Herald* "cannot speak too highly of it." *The Herald of Gospel Liberty* recommends it "especially to our churches located in villages and towns." *** Another Southern church paper, the *Union Star*, wants to see it "in the hands of every person who is sincerely interested in making the work of the churches more intimately connected with the life of today." *** "It would be splendid," says *The Chronicle*, "if scores of people would not only read this book but would study it carefully in groups. No effort is made to tell people of any community how they should solve their problems. The book, however, does help church leaders to analyze the situation impartially."

**Do you want to see this
small but important book?**

108 Pages. Price, in cloth, \$1.25;
in paper, 75 cents

THE INQUIRY
129 East 52nd St., New York

or Christian Century Book Service
440 S. Dearborn St.,
Chicago, Ill.

will hold a reception of the Catholic hierarchy, at which more than 220 bishops are expected to be present. Pontifical high mass will be sung outdoors on September 15.

Three Brothers Serve Baptist Board of Education

In the service of the board of education of the Northern Baptists, as ministers to students, are three brothers. Rev. George

Special Correspondence from New England

Thompson, Conn., August 31.

ONE of the most distinctive and influential institutions of present-day New England is the Institute of Statesmanship at Williamstown, Mass., which held its ninth session Aug. 1-29. President Garfield laid such a proposition before the trustees of Williams college in 1913; but it was ruthlessly thrust aside by the outbreak of the world war, and not till 1921 did the time seem ripe for realization. It met a real need, as is proved not only by its own success but by the development of similar centers for the discussion of social and world problems in all parts of the country. Some residents and admirers of this mountain-rimmed college town speak of it as the cradle of internationalism in America, as Independence hall was of our nation. Rev. John M. Trout, the versatile and vigorous executive secretary of the New Bedford council of churches, to whose interpretation of this ninth session I am greatly indebted, says that it is historically appropriate that the pioneer effort to recognize the new world unity should be made where American foreign missions started. The Haystack monument, surmounted by a globe, commemorating the prayer of a group of students, which more than a century ago led to the organization of the American board, was visited by every member of the institute, and became a symbol of that world vision which inspires the peace movement of today as it did the religious movement of 1810. It is no accident that both developed in New England. Its seafaring inhabitants were brought into touch with the ends of the earth, and for six generations before the revolution had been forced to recognize the fact that their fortunes and very existence depended on the politics of a world-conquering Europe.

Prospects and Problems of Peace

President Garfield opened the institute by saying that attempts to resist the rising tide of peace sentiment were like trying to sweep back the waves with a broom. The advance made by the multilateral treaty and the beginning of "the outlawry of war" was gladly accepted. Foreign visitors, like Prof. Andre Siegfried from France and Mr. George Young, a labor member of parliament from England, take peace for granted and deprecate the mentality which assumes that there must be a "next war." They are all opposed to the setting up of artificial barriers between nations by cumbersome systems of exchange and tariff barriers. They will carry back the impression, if outward signs do not mislead, that the best American sentiment coincides. A dispatch to the *Christian Science Monitor*, on Aug. 15, said that the institute had yet to hear a kind word spoken for the upward revision of the tariff pending in congress; that the

consensus was that it will not serve the economic, and will definitely disserve the political, welfare of the United States, and hamper the progress of the world. "Advocates of peace should fight tariffs more earnestly than they fight armaments," said Henry A. Wallace. Discussions emphasized the drawing together of the Americas. It was thought that Canada should join the Pan-American union; and that the United States should look north and south as well as east and west, and might come into the league of nations by the development of the union into an American section of the world organization. The improvement of railways and waterways to facilitate intercourse and trade should knit the two western continents together, and the restatement of the Monroe doctrine, as a joint declaration, remove misunderstandings. Yet relations to Europe were not ignored. It was suggested that the United States might offer to cancel the war debts in proportion as armaments are actually reduced, and pointed out that the reduction of expenditures thereby made possible would mean a saving to our own tax payers.

"Unemployment" and "Overproduction"

Perhaps the dominant new note of the institute this year was the emphasis on the world problem of "the business cycle." "Overproduction" in the face of unsupplied human needs is a paradox. "Unemployment" was declared to be the "great communal crime of civilization." Production has been studied scientifically: consumption has been ignored. It is now increasingly recognized that the market is limited by the ability of the masses to buy. Secretary of labor Davis was quoted as saying that 86 per cent of the American people are poor, which, in view of the vast resources and wealth of the country, is an indictment of the nation and the contradiction of ethics and religion. If consumption is to keep pace with production, there must be the right distribution of the returns of industry between the (comparatively) few who save to invest in new productive enterprises and the many who must spend to meet wants still unsupplied. "Increase wages to enlarge sales," is the new motto of business. This may not always be true. The future must work out a flexible system. Public works, municipal, state, and national, already approximating 3 billion dollars annually, must no longer be ordered irrespective of the condition of private business, but be used as a stabilizer of employment. The first step is scientific information: at present, estimates of the amount of unemployment vary by millions. As such conferences think today, the leaders of thousands of churches and communities will be thinking tomorrow. If they truly lead, the solution of our national and international problems are possible.

(Continued on next page)

C. Fetter has recently resigned his pastorate at Ottawa, Ill., to become minister at the University Baptist church, Minneapolis. Dr. Fetter's parish includes the Baptist students attending the University of Minnesota. Sixteen members of the university faculty belong to the University Baptist church. Rev. John D. W. Fetter, a brother, is university pastor at Cornell university and Rev. Newton C. Fetter is minister to students for the Baptists in Boston. The board of education contributes to the support of religious work with students at all three of these centers of learning.

Oregon Presbyterians Discuss Sex and Stage

Sex relationship and stage nudity are considered in the official report of the Presbyterian Synod of Oregon, just published. Rev. J. George Walz, of Le Grande, Ore., prepared this report as

NEW ENGLAND CORRESPONDENCE

(Continued from preceding page)

A Frenchman on Religion in America

Characteristic of the Institute of Politics at Williamstown are the animated groups engaged in sidewalk talk. M. Andre Siegfried, in such a conversation, made some striking observations on religious life in America. "In France there are many religious people whose attitude toward the churches is one of detachment." This detachment enables them to see defects in the churches without underestimating their possible influence in the new machine age. He recognized that the Catholic church has become in a peculiar way a refuge for the foreigner in the United States. Thousands of aliens have found in it a defense against the attitude of superiority in their Anglo-Saxon neighbors. The tendency to break up into national groups makes the Roman church a thing apart in the midst of the body politic. The priest is apt to look upon human nature a little contemptuously and leniently, so that moral crusaders are not likely to arise from the priesthood. In vivid language, M. Siegfried reminded us that the prevailing Protestantism in this country is Calvinistic in origin, with the tradition of responsibility for the social and moral welfare of society. With this, peoples of Latin temperament whose conceptions of democracy are more individualistic and negative, find it hard to sympathize, or even understand. Protestantism finds it more and more difficult to carry its social mission, because the classes to whom it ministers overwhelm the churches with their generosity and in turn claim the right to dictate their social policies. The peril is from a hard worldliness, due to the fact that what is really the national religion in America tends more and more to be dominated by the privileged few. He referred to revolutionary elements in the teachings of Jesus which current Protestantism has not discovered. But he has confidence in the mystical resources of human nature and profoundest respect for the spiritual achievements of the American Friends. From these depths will have to come the forces that can successfully resist the dangerous tendencies in our new civilization.

E. TALLMADGE ROOT

THE BEACON COURSE in RELIGIOUS EDUCATION

Child-centered - Character-building
Fully Graded

Its primary aim is to guide developing lives and to lead them to genuine Christian manhood and womanhood. The material is largely, but not wholly, Biblical. Carefully graded year by year, it can be adopted as a complete course or as a supplement to material now in use in church schools of any size.

"... Ultra liberal in its Biblical interpretation and constantly aims to train its pupils in active service for human betterment..." Robert Seneca Smith, in *The Use of the Old Testament in Current Curricula*.

Send today for free descriptive catalog and price list.

THE BEACON PRESS, Inc.
25 Beacon Street
Boston, Mass.

"It inspires with its faith and surprises with its VIGOR!" WRITES THE TEACHER OF AN ADULT BIBLE CLASS, OF THIS QUARTERLY

Thomas Curtis Clark, Editor

Department Contributors

HELEN BARRETT MONTGOMERY
JOHN R. EWERS: ROY L. SMITH
ERNEST BOURNER ALLEN
HERBERT L. WILLETT, JR.
CHARLES STELZLE
JAMES M. STIFLER



Other leaders say:

"It appeals to the youth-spirit of today"

"It makes the Bible a living book"

"It is comprehensive, but compact—no padding"

"It is vigorous and compelling—and devotional"

INTERDENOMINATIONAL! Many hundreds of Congregational, Presbyterian, Baptist, Methodist, Disciples classes—15 denominations in all—use the Quarterly.

For your Men's Class
For your Women's Class

For your Young People's Class
For your Home Department

Ask for free sample copy and decide to adopt the Quarterly in your class.

beginning
October 1

The 20th Century
Quarterly
440 S. Dearborn Street
Chicago

THE 20TH CENTURY QUARTERLY,
440 S. Dearborn St., Chicago.

☐ Send me free Sample the Quarterly.

☐ Send me.....copies the Quarterly at 20 cents per copy (lots of 5 or more). (Fewer copies at 25 cents).

My Name.....

Address.....

Religious Workers . . . Help in the Development of Your Technique!

What are the best processes of group work? How can you show your young people how to make a constructive attack on scientific problems? Where can you find a basis for experimentation and measurement? Is there a method of relating theory and practice?

"Books with Purpose"—published by the Association Press—will guide you in the proper and simplified teachings of religious education. Foremost authorities give you the benefits of their experiences and methods. For example

THE PROCESS OF GROUP THINKING
by Harrison Sackett Elliott

CASE STUDIES FOR TEACHERS OF RELIGION
by Goodwin B. and Gladys Watson

EXPERIMENTATION AND MEASUREMENT IN
RELIGIOUS EDUCATION
by Goodwin B. Watson

There is also a series of Character and Personality Tests, selected, formulated, and published by the Association Press in cooperation with the Home Division of the Y. M. C. A., available on request.

Write for catalogue giving full description of many other books on this and other subjects.



"A breathless book... absorbing and exciting. More: It is a public duty for every citizen to know the facts it contains and to ponder their significance."—New York Sun

MEN AND MACHINES

By STUART CHASE

MACMILLAN \$2.50

Large Enough
to Serve You Well
Small Enough
to Know You

**Hotel
Atlantic**
Chicago

450 Rooms
\$2.00 to \$4.00

Clark Street-
Jackson Blvd.

ROESSLER & TEICH
Managers

chairman of the synod's committee on Christian education. The report says, in part: "The Christian view of the relation between the sexes is in need of con-

stant emphasis. The film has been severely criticized, but now the nudeness displayed on the vaudeville and so-called legitimate stage is alarming. If there is to come a

Special Correspondence from the Philippines

Manila, July 26.

THE arrival of governor-general Davis, with his early pronouncements on policy, has been the focus of interest here recently. While there has been no decisive test as yet, the general impression created by the tall, American Policy in athletic occupant of The Philippines the Malacañan palace has been good.

His message to the legislature evinced a sincere desire to cooperate with that body. Most observers predict a continuation of the Stimson policies, which were favorable to the opening of the extensive natural resources of the islands to American capital. This effort will continue to meet determined opposition on account of well-grounded fears as to what this economic development may do to the rather uncertain prospects for Philippine independence. However, there is a very real body of opinion favorable to opening the public lands for settlement and improvement, providing it can be done without compromising. Several bills now before the legislature offer proposals relative to the development of the southern islands.

The United Evangelical Church

These last months have witnessed several interesting developments in the church life of the islands. The fusion in October, 1928, of the Congregational, United Brethren, and Presbyterian churches into the United Evangelical Church of the Philippines was a significant outgrowth of comity arrangements made 25 years ago under the old evangelical union. During the past two years the Evangelical union itself has undergone a metamorphosis, emerging last March as the National Christian Council of the Philippine Islands. Its work now is carried on by eight standing committees; namely, church relations, (including comity problems and the relation between the older and younger churches) religious education, stewardship, social and moral welfare, educational institutions, publications, evangelism, and Bible circulation. Membership in the council is at present composed of the following organizations: United Evangelical Church of the Philippine Islands, Methodist churches, Baptist churches, Churches of Christ (Disciples), Union Church of Manila, W. C. T. U., American Bible society, Philippine Council of Religious Education, and the Christian and Missionary alliance. At a recent meeting of the executive committee of the council, Rev. E. K. Higdon, who has been elected part-time executive secretary of the council, was commissioned to travel in that capacity during his forthcoming visit to America. A budget of \$2,528.58 was adopted for the ensuing year.

"Jerusalem 1928" Still With Us

The echoes of the Jerusalem meeting of

the International Missionary council have not yet died in these islands. Instead, the tendency seems rather for them to grow. During March, 1929, the visit of Dr. John R. Mott called together more than 60 leading men and women, equally divided between the Filipino and American nationalities, from all parts of the islands for two and a half days. In this meeting the method and spirit of "Jerusalem 1928" focused attention upon five national issues: leadership, the relation between the younger and older churches, augmentation of financial resources, evangelization, and cooperation and unity.

Dr. Higdon Attacks Denominationalism

"Spiritual Goods" was the title of Rev. E. K. Higdon's farewell sermon before leaving for America on his second furlough. This interpretation before Union church of the modern missionary enterprise by the outstanding figure in the National Christian council is significant. "The modern missionary needs a spare tire much more than a halo," he said. "We are traders in spiritual goods. We bring Christian traditions, administrative and executive capacities. We bring energy and enthusiasm and some perseverance and skill. Every one of us may come, if he will, as the humble spokesman of Jesus of Nazareth, the Galilean carpenter, the Son of God. . . . We have brought shelf-worn goods—denominational division—when men needed forgiveness of sin, creeds when men needed Christ, tradition when men were hungering for a living Person. And so we ask ourselves, Are we unconsciously doing now anything that may throw obstacles in the way of the Master as he attempts to go up and down these islands a quarter of a century hence?"

Memorial for Bishop Brent

On Sunday, July 21, a great memorial service for Bishop Charles H. Brent was held in the Episcopal cathedral in Manila. His work here, during the important 16 years following 1901, will never be forgotten, as the governor-general said. Especially important was his contribution to the southern islands, where the Mohammedans predominate. The Moro school in Jolo, now in its twelfth year, has been his child. Two years ago Bishop Brent said of his service here, "It was among the pagan peoples that I learned that equality before God of all men, which I count to be the chief treasure which I have honestly made my own in my lifetime." He was one of the first to propose an international opium conference. This was back in 1906, when such proposals were rare. It is something of a tribute to him that a commission from the league of nations will soon visit the orient, including the Philippines, to investigate the haze surrounding this drug.

HAROLD FEY.

deeper, fuller and more convincing emphasis upon the Christian ideal of social hygiene, that will diminish divorce, establish the integrity of family life, and constructively upbuild the proper relationship between men and women, it must come through the channels of the church life. It will become necessary to warn, rebuke, reprove, ever holding in memory the injunction of the prophet of old, that knowledge of an evil calls for warning to the saving

of the prophet's soul; neglecting to warn establishing equal guilt with the evil-doer."

Rev. L. G. Broughton Says Church Is Lacking in Power

Rev. Len G. Broughton, of the Baptist Tabernacle, Atlanta, Ga., spoke two weeks ago at First Baptist church, New York, and in his sermon discussed the present status of the church, which, he declared, stands before the world as a great super-

Special Correspondence from California

Balboa Island, Calif., August 26.

I WRITE this letter from the front porch of our summer cottage, located on the north bay front of Balboa Island, Newport bay, 50 miles south of Los Angeles. The waters lapping the sea wall in front of me swing back

Airships, Oranges from the shore of And Religion Japan. The bay is full of bathers and children playing "pirate" and "bootleggers," canoes, surf-boards, outboard motors and sailboats. Travelers hurry up and down the coast highway from Mexico to Canada, and from Canada to Mexico. Only the other day engineers blazed a path up the coast and across Alaska by airship to Behring sea and Europe. Two days now to Alaska from here by the sky road! A few hours ago, to the music of bells and whistles and sirens, the giant dirigible, Graf Zeppelin, was welcomed from Tokio and anchored to its huge mast. Dr. Hugo Eckener was as wildly welcomed here as was Lindbergh in France. A few years ago he would not have been looked upon as one of the pathfinders. We had ugly names for him and his kin, then, and now how foolish it all seems. All Californians modestly refer to the fact that it was a Californian, William Randolph Hearst, who made possible this great aerial exploit, which touches the imagination of the whole world. . . . We have sent a million dollars' worth of California oranges to England this season and are packing now for Germany and selling our raisins in China at two cents a packet. Was it 25 years ago that we boasted of wealth totaling 90 billion? And now our income is more than that and the whole world is piling up a huge surplus that will double every eleven years! . . . Even religious people must keep close to realities. The psalmist was mightily stirred when he saw some—"wind-jammers," were they?—driving past before the wind; and who, looking up now and seeing nine airships whirring past in perfect formation, could be otherwise than thrilled and made to feel that we must match our great commercial and industrial achievements by like great personalities and spiritual purposes! The modern man is far more than pleasure-crazy and money-mad and lawless. He is hopeful, indomitable, masterful, and no feeble, shore-hugging, indoor religion will answer his purposes or command his respect.

Hegiras and Religion

These summer days are days when we relax, hike to the hills, plunge in the surf, stretch ourselves and take stock. They are among the most important days of the year just because everyone who possibly

can gets away from the familiar haunts and takes a fresh look at the world and his own work. As our young people say, these are the days when our institutors begin to "toot" and our conventions convene and our assemblies assemble. The churches of southern California fight a battle on two fronts every year. During the winter months come the tourists from New England, the south and the middle west. In the summer months they trek here from Nevada, Texas, New Mexico, Utah and Arizona. It is said that in Los Angeles alone there are 500,000 persons who were at one time active in the Protestant churches back east, but who are now without any such thing as a church home. I am told that the facts are similar for our Roman Catholic friends.

* * *

A Great Leader Retires

Bishop William M. Bell, of the United Brethren church, who has labored valiantly to bring about union between his church and that of the Congregationalists and also of the Methodists, has just rounded out 50 years of ministry and has retired from active work as a general superintendent. What a record he has made—14 years in the pastorate, 12 as missionary secretary and 24 as bishop. Debt-raiser, church-builder, pioneer worker in Porto Rico and Japan, episcopal supervisor in California and in the Eastern area headquarters. It has been your correspondent's rare privilege to journey with him on some of his errands in the interest of peace-making and of good will towards the Japanese. He is a whole gospel army under one hat. May he be spared for many years to go in and out among us in all the churches.

* * *

Other Preachers And Churches

Dr. Walter J. Sherman, pastor of the Temple church (Methodist), San Francisco, substituted for Bishop Charles Wesley Burns, an evening in July, before the Presbyterian synod of the churches of California and Nevada, speaking in favor of the speedy union of the Methodist and the Presbyterian churches and his enthusiasm was reciprocated by his hearers. . . . Dr. Charles F. Aked has become pastor of All Souls Congregational church, Los Angeles, and is preaching from what was the Wilshire Congregational church, Dr. Frank Dyer, pastor. Rev. H. C. Culbertson, formerly pastor of Plymouth church, Los Angeles, has become co-pastor. Dr. Culbertson is the presiding officer of the ministerial association of southern California.

JAMES ALLEN GRISSINGER.

On All Best-Seller Lists because it has proved "one of the most helpful and thoughtful books of this generation."

A PREFACE to MORALS

By Walter Lippmann

At bookstores \$2.50

The Macmillan Co.

*A Book of Prophetic Importance—
For Layman, Priest, and
Unbeliever.*

THE RECOVERY OF RELIGION

by Dwight Bradley

In many respects the most intelligent, fearless and clear-cut treatment of religion that has appeared during the past decade. It will cause immediate and violent discussion.

It is the voice of a new prophet who fears neither men nor tradition, one who sounds the call to rebellion against the usurpation of all life by the scientific attitude, one who comes to grip with facts and writes simply, directly, compellingly.

It has a message for the wayfaring man and implications for the scholar.

Net \$2.00.

At all religious bookstores

DOUBLEDAY, DORAN & CO., Inc.
Garden City, New York

FACTS
to know before
buying an Organ

THE House of Pilcher has been making fine organs for churches of all denominations for over 40 years. During this period we have obtained experience and information invaluable to those considering the purchase of organs.

Send for These Facts TODAY

Avoid regrets resulting from faulty plans. Secure lasting satisfaction from an instrument timely and mechanically adapted to your particular requirements. Unbiased recommendations freely given without obligation.

WILSON PILCHER'S SONS, Incorporated
901 Main Street, Louisville, Ky.

PILCHER
Organs

naturally constructed institution without the power to direct and properly move its multiplied machinery. Dr. Broughton attributed a great deal of this present unfortunate situation to a false conception of power. The materialism of business has taken hold of the church.

American Jews Are Taking To Agriculture

According to the Jewish Agricultural society, the number of Jewish farmers in

the United States is increasing; their holdings now total about a million acres and this at a period when the trend is away from the farm.

Death of A. S. Peake, Christian Scholar

IT is not many days since Dr. A. S. Peake was writing an article in memory of his colleague, Dr. Farquhar; now after a few weeks of severe illness and a grave operation, he, too, has passed out of our sight (Aug. 20).

Many will know Dr. Peake only as the editor of a learned and popular single-volume commentary on the Bible. This was indeed an enterprise which few scholars could have undertaken. The volume had an instant success; it was and perhaps still is attacked by believers in the traditional view of the Bible, but they did not carry the judgment of the church. The results of modest criticism were indeed frankly accepted by his writers, and some of them must be reckoned among the bolder critics. So far as I know, Peake was not greatly troubled by these criticisms; if ever there was single-minded scholar it was this man, and so long as he followed the light, he knew that he need not fear the condemnation of men—"Where light is he enters unafraid."

But Peake lived for many years a life of inspiring study and of unsparing service to his own church, to the free churches and through them to the whole body of believers. And the fruits of such a life are many. He began his service of the church by joining for a short time the staff of Mansfield college, Oxford, when Fairbairn was beginning his memorable work in Oxford. Peake had been elected a fellow of Merton; and as it were, lent himself to the new college, largely Congregational in its character, to teach Hebrew to the little band of students. But it was

only a loan, for Peake was a Primitive Methodist and meant to live his life to the end among his own people. When, therefore, he was invited to go to the Primitive Methodist college in Manchester, he left Mansfield, though he never ceased to love her, and accepted the offer to make Manchester his home; this it was to the end of his life. From his college he exerted a marvelous influence over the whole of the Primitive Methodist church.


Dr. Peake was more than a critical scholar. He remained all through his life a Methodist, with a sincere and childlike faith in the grace and power of Christ. His students heard him lecture and had to face much that was new and perhaps disturbing in modern criticism. But if there was an evening service near by in some Methodist chapel of the old kind, and sinners were invited to confess their sins and accepted their Savior, this scholar would be found by the side of those who sought the penitent form.

In later years he had many honors from all the churches; he was elected president of the Free Church council. Many universities and assemblies sought for him. His preaching was that of a scholar, not eloquent nor popular.

He published many books: one on the introduction of the New Testament; another on the problem of suffering in the Old Testament; commentaries on various books, especially one on Hebrews. But I doubt whether he ever did work which was more to his heart's satisfaction than when he wrote on Job and sought to show how through their fearless challenging of the problem of suffering the prophets and saints of the old order were led nearer to the cross of Christ.

The toil of the years had told upon Dr. Peake. He was never a strong man. He has been cut down before his work was done. He will be a loss to the Christian church of these days. The learning gathered through the patient labor of years is no longer available for any new enterprise, but Peake did all that was in a man's power to do for his own people, and for the entire church of God.

EDWARD SHILLITO.



Printed Sermons by
Harry Emerson Fosdick
Pastor
Park Avenue Baptist Church

and preacher at the
National Religious Radio
Services appear regularly in

THE CHURCH MONTHLY

Also Articles on
Church Drama Music,
Sculpture, Architecture
and other topics

593 Park Avenue
New York City

Special Subscription
Price During the
Present Campaign
Two (\$2.00) Dollars.
Send for Sample
Copy

Do You Need Stationery?

WE CAN PRINT FOR YOU

500 LETTERHEADS
ENVELOPES for \$5
COMMERCIAL SIZE

[MONEY REFUNDED IF WORK IS NOT SATISFACTORY. WE PAY POSTAGE]

The S. & P. Printing Co.
4150 Cottage Grove Ave., Chicago, Ill.

Church Furniture
Globecraft Shops

Since 1878

Fine church furniture, moderately priced.
Tell us your needs. Before you buy—compare!

Globe Furniture Mfg. Co.
19 PARK PLACE NORTHVILLE, MICH.

CHRISTIANCENTURYBOOKSERVICECHRISTIANCENTURYBOOKSERVICECHR

Are you taking advantage of our Participating Coupons?



These are sent to you as a participator in the volume of our business. You pay the advertised price of each book, but you become the owner of Participating Coupons—with their own book buying power.

[Send your order. You will receive coupons according to the size of your order. These coupons carry full explanations of this unique money-saving plan.]

THE CHRISTIAN CENTURY BOOK SERVICE, 440 So. Dearborn Street, Chicago, Ill.

Please send ☐ Check Enclosed ☐ and Charge } the following books:

.....
.....
.....

My Name.....

Address.....

➡ We pay postage. We guarantee immediate shipments. ⬅

BOOKS RECEIVED

The Rebel Passion, by Kay Burdekin. Morrow. \$3.00.
On the Anvil, by L. I. Crawford. Morrow, \$2.50.
The Georgian Novel and Mr. Robinson, by Storm Jameson. Morrow, \$1.00.
Life's Ebb and Flow, by Frances Countess of Warwick. Morrow, \$5.00.
Behold the Man, by Friedrich Rittelmeyer. Macmillan, \$1.75.
Outfitting the Teacher of Religion, by James H. Snowden. Macmillan, \$2.00.
The Bureau of Prohibition, Its History, Activities and Organization, by Laurence F. Schmeckebier. Brookings Institution.
Coleridge: The Sublime Somnambulist, by John Charpentier. Dodd, Mead & Co., \$3.50.
Heredity and Parenthood, by Samuel C. Schmucker. Macmillan, \$2.50.
The Place of Jesus Christ in Modern Christianity, by John Baillie. Scribner's, \$2.00.
Mrs. Eddy, the Biography of a Virginal Mind, by Edwin Franden Dakin. Scribners, \$5.00.

25 Books That Are Making 1929 A Banner Year for Religious Books

Man's Social Destiny

By Charles A. Ellwood

"Religion must lay hold of scientifically tested knowledge of human life, and science must lay hold of the religious spirit—that is the central thesis which runs like a golden thread throughout the fabric of this work."—(Samuel McCrea Cavert). (\$2.00)

Religion

By Edward Scribner Ames

Interpretation of religion in accord with dominant modes of thought. Religion with Ames is "the aggressive mastery of the empirically known conditions of life." (\$3)

The Nature of the Physical World

By A. S. Eddington

Says the Outlook: "Everyone who would bring his scientific ideas up to date, should read this book." Now in its fifth large printing. (\$3.50)

Religion in the Modern World

By John H. Randall, Jr.

"Every minister, every thinking layman, should get it at once. It throbs with ideas you will have to face," says Dr. E. S. Ames of the book. (\$1.50)

A Preface to Morals

By Walter Lippmann

Read the brilliant first chapter—everybody is talking about it. It reveals the disillusionment of today, and the rest of the book is a reaching out by a great editor after a religious faith. (\$2.50)

Our Economic Morality

By Harry F. Ward

A brave book in that it attacks the weakness of the church in its handling of the deplorable economic conditions of modern life. (\$2.50)

"Notebook of a Tamed Cynic"

By Reinhold Niebuhr

The pilgrimage of a brilliant modern thinker. "The kind of book that will stab its readers broad awake," says L. O. Hartman in Zion's Herald. "Utterly frank and unequivocally honest," says the Religious Book Club Bulletin. (\$2.00)

The Motives of Men

By George A. Coe

"Rooted in the conditions of individual and racial life are various drives related to sex, nutrition, avoidance of discomfort and danger." Dr. Coe, a thorough modernist, accepts them—and points a way to freedom and progress. (\$2.50)

Affirmative Religion

By W. E. Garrison

Reviewers are rejoicing in this volume as affording a positive—and satisfying—interpretation of religion in a time when negatives have become the vogue. (\$2.00)

Methods of Private Religious Living

By Henry Nelson Wieman

The wide reading of the Wieman books indicate the strong hold on modern thinking his vital interpretation of religion has taken. (\$1.75)

The Scandal of Christianity

By Peter Ainslie

"Dr. Ainslie follows the gleam of the Christian brotherhood of man unspoiled by denominational loyalties." (Harper's Magazine Radio Review.) (\$2.00)

Voices of the Age

J. Presley Pound, Editor

Who are the prophets of our day? A canvass of 2000 leaders reveals Fosdick, McConnell, Tittle, Niebuhr, G. A. Gordon, Dewey, Morrison, Mott and six others as the chief molders of the modern mind. Their messages are here printed. (\$2.50)

Religion in an Age of Science

By Edwin A. Burt

A professor in the philosophy department of the U. of C., here presents "the best brief treatment of the subject now available." (\$1.50)

Our Economic Morality and the Ethics of Jesus

By Harry F. Ward

"The most philosophical, the most logical, the most profound criticism of what is called capitalism yet to appear." (The Christian Century.) (\$2.50)

Quotable Poems

Clark-Gillespie, Compilers

The remarkable popularity of this anthology—it is now in its 12th to 15th thousand—indicates that there is today a real hunger for understandable poetry—especially poetry that has a positive religious tone. The 500 poems included are quotable, hence the very large sale to ministers and other public speakers. The book is now available in de luxe leather binding. (Cloth \$2.50; leather \$5.00)

Vision and Authority

By John Oman

The book that is stirring England. Deals with the facts of religious experience with keen mystical insight. "There is a sermon outline in every chapter." (\$3.00)

Effective Preaching

G. Bromley Oxnam, Editor

Here is the book on preaching of 1929; lectures by Luccock, McConnell, Sperry Hough, etc. (\$1.50)

New Commentary on Holy Scripture

Canon Charles Gore, Editor-in-Chief

Fifty or more contributors. "A book we have long been waiting for: a one-volume commentary on the whole Bible written by scholars who are loyal to the catholic tradition, and in sympathy with the established conclusions of Biblical scholarship." (American Church Monthly.) (\$5)

The Dilemma of Protestantism

By William E. Hammond

Says Zion's Herald: "We know of no other book that gives in such concise fashion the searching analysis of American Protestantism as this book from Dr. Hammond." (\$2.00)

Preaching in the New Era

E. M. McKee, Editor

Addresses by Fosdick, Buttrick, Sperry, Newton, McConnell and nine other leaders which have met with success before university audiences. (\$2.50)

Imperishable Dreams

By Lynn Harold Hough

"Dr. Hough at his best." The most remarkable and soul-satisfying volume of sermons by an individual published so far this year. (\$1.75)

The Recovery of Jesus

By Walter E. Bundy

This book confronts us with the urgent Christian problem of getting back to Jesus as he actually was with a view to his rehabilitation. Dr. Bundy believes that Christianity must be more than a powerful and efficient organization. It must be a spiritual movement that claims and commands the hearts of men. (\$2.50)

The Abingdon Commentary

Eiselen-Lewis-Downey, Editors

You will like this one-volume commentary. Scholarly, and usable. 1500 pages. (\$5.00)

The Making of the Christian Mind

By Gaius Glenn Atkins

"If a minister can purchase but one book a year this volume should be the choice for the current year." (Presbyterian Advance.) A "contour history of Christianity." (\$3)

With and Without Christ

By Sadhu Sundar Singh

The Sadhu who underwent privation and persecution "to experience the Living Presence of Christ and His saving power in the lives of men," tells besides his own story, of many others he has known who have lived with and without Christ. (\$1.50)

TWENTIETH CENTURY LOVE POEMS

Compiled by

CAROLINE MILES HILL

You will find here the moods, urges, heights, depths and breadths of love as in the love poetry of other centuries. Forms of expression have changed; *colors* of another period are evident. But all the intensities of love emotions — sun-flooded, wind or rain-swept — are as vividly set before you here by these new favorites as by the old.

Heart throbs of humans do not seem to change. Here are the throbs of *love aflame* — of *love reveries* — of *love victorious* — of *love rebellious* — of *ashes of love* — of *mystic love*. No more rapturous love poetry has ever been written than some of the poems of Angela Morgan, Sarojini Naidu, Edward Sapir, Blanche Shoemaker Wagstaff and Lucia Trent.

Arranged
in
Six
Groups

LOVE AFLAME
LOVE REVERIES
LOVE VICTORIOUS
LOVE REBELLIOUS
ASHES OF LOVE
MYSTIC LOVE

Ready at bookstores or
from the publishers
at \$2.50

THE SCANDAL OF CHRISTIANITY

by Peter Ainslie — \$2.00

*"A blazing, blistering
excoriation of the whole
denominational sys-
tem."*—The Survey.

LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC

by Reinhold Niebuhr

*Already in its
2nd printing.*

\$2.00

QUOTABLE POEMS

Now in its 12th to 15th
thousand — \$2.50

*Also available in a
beautiful leather
binding at \$5.00.*

AT BOOKSTORES or from the PUBLISHERS

Willett, Clark & Colby — Publishers

440 S. Dearborn St., Chicago—200 Fifth Ave., New York



11, 1929



388